A Good Man making a Good End.

THE

LIFE and DEATH,

of the Reverend

Mr. JOHN BAILY,

Compriſed and Expreſſed

IN A

Sermon,

On the Day of his FUNERAL.

Thurſday. 16. *d.* 10. *m.* 1697.

By **Cotton Mather.**

Pulchra ſunt verba ex ore
Ea Facientium. Adag. Judaic.

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Reader,

WE are not so *Wise*, as the Miserable *Papists*! Among *Them*, a Person of *Merit*, shall, at his *Death*, be *Celebrated* and *Canonized*, by all men agreeing in it, as in their *Common Interest*, for to applaud his *Life*. Among *Us*, Let there be *Dues* paid unto the Memory of the most *Meritorious* Person, after his Decease; many of the Survivers are *Offended*, I had almost said, *Enraged* at it: They seem to take it as a *Reproach* unto themselves, (& it may be, *so it is*!) That so much *Good* should be told of any man, and that all the Little Frailties and Errors of that man, (and whereof no *meer man* was ever free!) be not also told with all the Unjust *Aggravations* that Envy might put upon them This *Folly*, is as Inexpressible an *Injury* to us all; as it cannot but be an *Advantage* unto Mankind in General, for Interred *Vertue*, to be Rewarded with a *Statue*.

If ever I Deserved well of my Countrey, it has been, when I have given to the World, the *Histories* and *Characters*, of *Eminent Persons*, which have adorned it. *Malice* will call some of those things *Romances*; but that *Malice* it self may never hiss with the least colour of Reason any more, I do here declare, Let any man Living, Evince, any one *Material Mistake* in any one of those Compotures, it shall have the most Publick *Recantation*, that can be desired. In the mean Time while some with Impotent Cavils, Nibbling at the *Statues*, which we have Erected for our *Worthies*, take pains to prove themselves, *The Enemies of* New-England, *and of Religion*, the *Statues* will out live all their Idle Nibbles. *The Righteous will be had in Everlasting Remembrance*, when the *Wicked* who *see it and are grieved*, shall *gnash with their Teeth and melt away*.

A Good Man making a Good End.

Uttered, *Thurſday* 16 d 10 m. 1697.

I Bring you this Day, a Text of Sacred Scripture, which a Faithful Servant of the Lord Jeſus Chriſt, lately gone unto Him, did before his going, order for you, as his *Legacy*. Give your Attention.

'Tis *That*, in Pſal. XXXI. 5.
Into Thine Hand I Commit my Spirit.

THat Holy, and Worthy Miniſter of the Goſpel, whoſe *Funeral* is this Day to be attended, having Long Laboured for the Converſion of men unto God, at length grew very *Præſagious* that his Labours in the Evangelical Miniſtry, drew near unto an End. While he was yet in Health, and not got beyond the Fifty Fourth Year of his Age, he did, with ſuch a *Præſage* upon his mind, (having firſt written on this wiſe in his *Diary*, *Oh! that*

Chriſts Death might fit me for my own !) begin to Study a Sermon, on this very Text, *Into thine Hand I Commit my Spirit.* But his Great Maſter, who favoured him with ſuch a *Præſage*, never gave him an opportunity to Finiſh and Utter, what he had begun to Study. His *Life* had all this while, been a *Practical Commentary* upon his *Doctrine*; and now, behold! His *Death* muſt Expound and Apply the *Doctrine*, which he would have Preached unto us. He muſt ſhow us, how to do that Important work of *Committing a Departing Spirit into the Hands of God*, no otherwiſe than by the Actual doing of that work himſelf. While therefore he Lay a Dying, he ask'd one of his deareſt Relations, *Doſt thou know what I am doing!* She ſaid, *No*; He then added, *I am Rendring, I am Rendring!* meaning, I ſuppoſe, his own *Spirit* unto the Lord. But while he was doing of that work, and with Humble Reſignation *Committing his own Spirit into the Hands of God*, he deſired of me, that I would Preach upon the Text, about which he had been under ſuch Intentions. Wherefore [If at leaſt I may be thought worthy of ſuch a Character!] You are now to conſider me, ſhall I ſay, as *Executing the Will of the Dead?* or, as *Repreſenting a Man of God, whom God hath taken.* The *Truths*, which we ſhall now Inculcate, will be ſuch, as you are all along to think, *Theſe are the Things which a Saint now in Glory would*

would have to be Inculcated. And when we have briefly ſet thoſe *Truths* before you, we will deſcribe a little that *Excellent Saint*, as from whom you have them Recommended: We will deſcribe him chiefly, with *Strokes* fetch'd from his own *Diaries*, out of which, in the little Time I have had ſince his Death, I have collected a few *Remarkables.*

Our *Pſalmiſt*, the Illuſtrious *David*, now, as we may judge, drew near unto his End: and we may ſay of the *Pſalm* here compoſed by him, *Theſe are among the laſt words of David, the man who was Raiſed up on High.* The *Sighs* of the Pſalmiſt here collected, ſeem to have been occaſion'd, by the *Sufferings*, which he underwent, when his own Subjects, took up Arms againſt him. Nevertheleſs, as our Pſalter is all over, *The Book of the Meſſiah*, ſo this particular Hymn in it, is contrived Elegantly to point out, the *Sufferings* of our Lord Jeſus Chriſt unto us. In the Text now before us, the Pſalmiſt apprehending himſelf in danger of *Death*, does the Great work of a *Dying man*: Which is, *To Commit a Surviving Spirit, into the Hand of God.* But in doing this, he Entertains a ſpecial Conſideration of God, for his Encouragement in doing it: This is, *Thou haſt Redeemed me, O Lord God of Truth.* It is the *Meſſiah*, that hath *Redeemed us*; It is the *Meſſiah*, whoſe Name is *The Truth*; *David* upon a view of the *Meſſiah* ſaid, *This is the man, who is the Lord God.* Where-

fore, In *Committing our Spirits unto God*, our Lord *Chriſt* is to be diſtinctly conſidered; and He was, no doubt, by *David* conſidered. The *Power* of God, is called, His *Hand*; The *Wiſdom* of God, is called, His *Hand*: But above all, The *Chriſt* of God, who is, *The Power of God, and the Wiſdom of God*, He is the *Hand* of God; By *Him* 'tis, that the God of Heaven doth, what He doth in the World: And *He* is, for that cauſe alſo Styled, *The Arm of the Lord*. It is therefore to the *Power* and *Wiſdom*, and *Goodneſs* of God, in *Chriſt*, that our Expiring *Spirits* are to be committed.

There was indeed a wonderful *Time*, when our Lord Jeſus Chriſt Himſelf made a wonderful *Uſe* of this very Text. We read in Luke 23. 46. *When Jeſus had cried with a loud voice, He ſaid, Father, into thy Hands I commend my Spirit; and having ſaid thus, He gave up the Ghoſt.* Syrs, *God uttered His voice*, at this rate, *and the Earth Trembled at it!* And well it might, for never did there ſuch an amazing thing occurr upon the *Earth* before. Now, our Lord having ſaid, *Into thy Hands I commend my Spirit*, ſtop'd at thoſe words; for He was Himſelf the *Redeemer, the Lord God of Truth*. But as for *us*, we are to conſider *God*, as in our *Lord Jeſus Chriſt*, when we *Commit our Spirits* into His *Hands*. As *Luther* could ſay, *Nolo Deum Abſolutum*, I Tremble to have to do, with an *Abſolute God*; that is to ſay,

ſay, *a God without a Chriſt*: So, we may all Tremble to Think of *Committing our Spirits*, into the *Hands* of God, any otherwiſe than as He is, *in Chriſt Reconciling the World unto Himſelf*. We are truly told, in Heb. 10. 31. *It is a Fearful Thing to fall into the Hands of the Living God*. Our *Spirits* are by Sin become obnoxious to the *Fearful* Wrath of God; and, wo to us, if our *Spirits* fall into His *Hands*, not having His *Wrath* Appeaſed! Syrs, We *Commit* Briars and Thorns, and wretched Stubble to Infinite Flames, if we *Commit our Spirits* into the *Hands* of God, not in a *Chriſt*, become our Friend. We deliver up our *Spirits*, unto a *Devouring Fire*, and unto *Everlaſting Burnings*, if we approach the *Holy, Holy, Holy Lord God Almighty* any otherwiſe than thro' the *Immanuel*, our *Mediator*. We are to *Commit our Souls unto our Faithful Creator*: But if He be not our *Merciful Redeemer* too, then, *He that made us will not have mercy on us*. When *Hezekiah* was, as he thought, a Dying, he *Turn'd his Face to the Wall*: I ſuppoſe it was, to that ſide of the *Upper Chamber*, the *Praying Chamber*, where he Lay, that had *Gods Window* in it, the *Window* that opened it ſelf towards the Ark in the Temple. When we *Commit our Spirits* into the Hand of God, we are to *Turn* our *Face* towards that *Ark* of God, our Lord Jeſus Chriſt. We have this matter well directed by the words of the Dying Martyr *Stephen*; in Acts 7 59.

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He ſaid, *Lord Jeſus, Recive my Spirit.*

And now, there is a weighty CASE, that lies before us;

After what manner ſhould we commit our Spirits unto our Lord Jeſus Chriſt, that ſo the Eternal Safety and Welfare of our Spirits, may be effectually provided for?

If our Faithful BAILY were now *Alive*, I do not know any one CASE, that he would more *Livelily* have diſcourſed among you: But I know, that he would have Diſcourſed of This, with a *Soul* full of Inexpreſſible Agonies. He was a *Man*, who had, from a *Child*, been full of Sollicitous *Cares* about his own *Soul*; and from hence in part it was, that when he became a *Preacher* of the Goſpel, he *Preach'd* nothing ſo much, as the *Cares* that all men ſhould have, about the *Converſion* of their *Souls*, unto God, and the *Sincerity* of their *Souls* before Him. There were many Great Points of our *Chriſtian Faith*, which he ſtill treated with Shorter Touches, becauſe his Thoughts were continually Swallow'd up, with the *Vaſt Concern* of not being *Deceived*, about the *Marks* of a Regenerate and a Sanctifyed *Soul*, and *Hopes* of being *found in Chriſt* at a Dying Hour. Thoſe two words, A SOUL, and ETERNITY, were *Great Words* unto him; and his very *Soul* was greatly,

greatly, and alwayes under the Awe of them. Hence, The very *Spirit* of his Preaching, lay in the points, of *Turning* from Sin to God in Christ, and the *Trial* of our doing ſo, and the *Peril* of our not doing it. Wherefore, as far as alas, one of my *ſinful coldneſs* in theſe dreadful points, can do it, I will ſet before you in a few minutes, what I apprehend my Dead Friend would have to be ſpoken, upon theſe points, in relation to the CASE, that is now to be conſidered.

I. Let every *mortal* man be very ſenſible that he hath an *Immortal Spirit* in him, and prize that *Spirit* exceedingly. How ſhall we *Commit* a *Spirit* into the *Hands* of the Lord Jeſus Chriſt, if this thing be not Realized unto us, *That we have a Spirit, which will be horribly miſerable to all Eternity, if the Lord Jeſus Chriſt look not after it!*

Could that mouth, which is this Day to be Laid in the Duſt, once more be opened among us, I know what voice would iſſue from it: with a very zealous vivacitie, I know this voice would be uttered, *Man, Thou haſt a Soul, a Soul within thee; a Soul that is to Exiſt throughout Eternal Ages; Oh! prize that Soul of thine, at the greateſt rate imaginable.* I ſay then; We muſt be ſenſible, That we have *Spirits* which are Diſtinct from our *Bodies*, and which will out-live them: *Spirits*, which are *Incorporeal Subſtances, Endued with Rational Faculties; and tho' Inclined unto our Humane*

Humane Bodies, yet ſurviving after them! An Infidel Pope of *Rome*, once Lying on his Death-bed, had ſuch a Speech as this; *I ſhall now quickly be certified and ſatisfied, whether I have an Immortal Soul or no!* Woful man, if he were not until *Then* certified and ſatisfied! God forbid, That there ſhould be ſo much as one *Epicurean Swine* among us, dreaming, That *man* is nothing but a *meer Lump of matter put into Motion.* Shall a man dare to *Think*, that he has not a *Rational Soul* in him, which is of a very different Nature from his *Body*? Truly, his very *Thinking* is enough to confute his monſtrous *Unreaſonableneſs*: A meer *Body* cannot *Think*; and I pray, of what figure is a *Rational Atom*? The Oracles of God, have therefore aſſured us, That the *Fathers* of our *Bodies*, are not the *Fathers* of *Spirits*; No; theſe have another *Father!* And, That the *Spirits* of men, may go from their *Bodies*; and be caught up to the *Third Heaven* too! Well; But when our *Bodies* Crumble & Tumble before the Strokes of *Death*, are not our *Spirits* overwhelmed in the Ruines of our *Bodies*, like *Sampſon*, when the *Philiſtean* Temple fell upon him? No; They are *Sparks of Immortality*, that ſhall never be Extinguiſhed; they muſt *Live*, and *Move*, and *Think*, until the very Heavens be no more. Among other Evidences, *That our Spirits are Immortal*, there is no Contemptible one, in the *Preſages*, which the *Spirits* of ſuch good men,

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as he which is anon to be Interr'd, have had, of their Speedy paſſage in a *World of Spirits*. Our Lord Jeſus Chriſt, who gave His own Blood for the *Purchaſe* of our Souls, and can Tell, Sure! what it is that He ha's purchaſed; He ha's Expreſly told us, in Math. 10. 28. *They which Kill the Body, are not able to Kill the Soul.* Our Bleſſed Apoſtle *Paul*, a mighty Student and Worker for *Souls*, was not fed with Fancies, when he took it for granted, in Phil. 1. 21. That when he ſhould *be diſſolved*, He ſhould *be with Chriſt* immediately. Do, Try, Thou Fool hardy Creature, to perſwade thy ſelf, *That thou haſt not an Immortal Soul*: Thou canſt not, for thy *Soul* render thy ſelf altogether, and evermore perſwaded of it: with very dreadful Suſpicions, of its *Immortality*, will thy own *Conſcience*, a certain Faculty of thy *Soul*, terrify thee, when God awakens it. I have known, a Sturdy Diſputer againſt the *Immortality of the Soul*, go out of the World, with this Lamentable Out cry, *Oh! my Soul, my Soul; what ſhall I do for my poor Soul!* Sirs, Let this Principle Stand like the very Pillars of Heaven with every one of us, *That we have Immortal Souls to be provided for* But if a man have an *Immortal Soul* within him, what will be the Natural Conſequence of it? The conſequence is plainly this; That ſince the *Soul* is *Immortal*, it ſhould be very *precious*. It was infinitely Reaſonable, for the *Soul* to be called,

as

as it was, in Pſal. 22. 20. *My Soul, my Darling!* Oh! There ſhould be nothing ſo *Dear* to a man, as that *Soul* of his, that ſhall *Endure*, when all other Things are *Changed*: For, *O my Soul, of thy years there ſhall be no End.* The Intereſts of our *Spirits* are to be much greater Things unto us, than the Intereſts of our *Bodies*. What will become of our *Souls*, That, That is a thing, that ſhould Ly much nearer to our Hearts, than what will become of our *Lives*, our *Names*, our *Eſtates*. We ſhould ſet an high value on our *Spirits*, and often meditate on the Text, which was once given to a Great man, for his daily meditation, in Mat. 16. 26 *What is a man profited, if he gain the whole World, and Loſe his own Soul.*

II. Let every man in this World that hath an *Immortal Spirit*, be above all Things Thoughtful for the welfare of that *Spirit* in another World. When we *Commit* a *Spirit* into the *Hands* of the Lord Jeſus Chriſt, it is, that ſo it may Eſcape that *Wretchedneſs*, and Attain that *Bleſſedneſs*, in another World, whereof our Lord hath in His Word adviſed us. When that *Embaſſador of Chriſt*, who is lately gone back unto Him, was *Reſident* among us, there was no one Thing, that he more Vigorouſly Inſiſted on, than This; *Oh! there is nothing ſo dreadful, as that Hell, which every wicked Soul ſhall be turned into:*

into : *There is nothing ſo joyfull as that Heaven which is prepared for every Godly Soul: And there is nothing of ſo much concernment for you, as to flee from that Wrath to Come, and lay hold on that Life Eternal.* I ſay accordingly; There are aſtoniſhing *Dangers*, whereto our *Souls* are Expoſed by our *Sins*. Our *Spirits* are in Danger of being forever Baniſhed from the Communion of the Lord Jeſus Chriſt, into a State of Eaſeleſs, and Endleſs Horror; Our *Spirits* are in Danger to be Plung'd into doleful Torments, among the Devils that have been our Tempters: Our *Spirits* are in Danger to be Siez'd by the Juſtice of that God againſt whom we have Sinn'd, and laid under Everlaſting Impreſſions of His Indignation. There are *Spirits in Priſon*; there is Danger leſt the Vengeance of God, Chain up our *Spirits* in that fiery Priſon. (It was but a little before he went unto *Heaven*, that our *Baily* in Twenty Six Diſcourſes on *Rev.* 6. 8. Opened the Treaſures of that Wrath among us.) And we ſhould now be ſo Thoughtful of nothing upon *Earth*, as how to get our *Spirits* Delivered from this Formidable *Hell*. The Fitteſt Language for us, would be like that, in Pſal. 116. 3, 4 *The pains of Hell are getting Hold on me*; O *Lord, I beſeech thee, to Deliver my Soul.* But then, There is a *Great Salvation*, which our Lord Jeſus Chriſt ha's wrought for us; and that *Salvation* is, *The Salvation of the Soul*. Our *Spirits* may

be

be Releaſed, from the *Bonds*, which the *Sentence of Death*, by the *Law* of God paſſed upon them, ha's laid them under. Our Lord Jeſus Chriſt, Satisfying of the *Law*, by His *Death* in our Stead, hath procured this Releaſe for the *Spirits* of His Choſen. There are the *Spirits of juſt men made Perfect*; and there is perfect *Light*, and perfect *Love*, and perfect *Joy*, among thoſe Glorified *Spirits*. Our *Spirits* may be advanced into the Society of *Angels*; and be with our Lord Jeſus Chriſt, in Heaven, the Spectators, and partakers of His Heavenly Glory. Now, we ſhould be more Thoughtful to make ſure of ſuch a *Heaven* for our *Spirits*, than to Enſure any thing on *Earth*. We ſhould wiſh for nothing ſo much as That, in 1 Sam. 25.29. *A Soul bound up in the Bundle of Life*. There are *Souls*, which our Lord Jeſus Chriſt, ha's *Bundled*, like ſo many *Slips*, to be Tranſplanted into the Sweet Garden of Heaven; Say now, O man, with all poſſible Ardour of *Soul, Oh! may my Soul be one of them!*

When our Father *Jacob*, was a Dying, he ſeems, upon the Occaſion of mentioning a *Serpent*, immediately to call to mind the miſchiefs which had been done by the old *Serpent*, unto our *Spirits*: whereupon he cryed out, Gen. 49. 18. *I have waited for thy Salvation*, [for thy JESUS!] *O Lord*. That our *Spirits* may not be deſtroy'd in our *Dying*, This, This, is the Thing that we ſhould be concerned for; That

they

they may be *Saved* by a *Jesus*, from the miſchiefs, which the old *Serpent* ha's brought upon them.

III. When we *Commit* our *Spirits* into the *Hand* of our Lord Jeſus Chriſt, we muſt Believe in Him, as fully able, to *Save our Spirits unto the uttermoſt.* It is by *Faith* acted unto the uttermoſt, that we are to *Commit* our *Spirits*, into the *Hands* of our Lord Jeſus Chriſt: Now the Acts of this *Faith* are admirably expreſſed, in 2 Tim. 1.12. *I know whom I have Believed, and I am perſwaded, That He is Able to keep that which I have committed unto Him.* We would have our *Spirits* preſerved from the Direful Anger of God, which threatens to Swallow them up: Say now, *Lord Jeſus, I am perſwaded, Thou art able to preſerve me.* We would have our *Spirits* Enriched with the Knowledge, and Image, and Favour of God, in His Kingdom: Say now, *Lord Jeſus, I am perſwaded, Thou art Able to Enrich me.* We are therefore to place our *Faith*, on the *Sacrifice* which our Lord Jeſus Chriſt hath offered unto God, on the behalf of His people. We read, in Job 33. 22. *When a Soul draws near unto the Grave, If there be a Meſſenger with him, an Interpreter, then He ſays, Deliver him from going down to the pit, I have found a Ranſome.* Some of the Ancients take that, *Angelus Interpres*, to be, *Chriſt the Mediator.* Syrs, When your *Souls* are *drawing near unto the Grave*, 'tis high

Time

Time to Believe on that *Ranſome*, which, *One among a Thouſand*, has paid unto God for us. We muſt Believe, That the *Sacrifice* of the *Soul* of the *Meſſiah*, when *He was Cut off, but not for Himſelf*, is a valuable *Sacrifice*, a ſufficient *Sacrifice*, and a *Sacrifice* which the wondrous *Grace* of God invites us to Depend upon; and with a firm Dependence on that *Sacrifice*, we muſt plead, *O Let my Soul be delivered from going down to the Pit, ſince God has found ſuch a Ranſome for me!* But while we Rely on our Lord Jeſus Chriſt, as He has been *Sacrificed* for us here below, we muſt alſo Rely upon Him, as He is now above, in the Holy of Holies, *Interceeding* for us. And that our Faith in committing our *Spirits* unto our Lord Jeſus Chriſt, may be a Truly *Chriſtian Faith*; We muſt Believe Him to be no leſs than, *The Lord God of Truth*; to be *God* as well as *Man*; to be *God* and *Man* in one perſon. That man, is a very Fooliſh man, who will Truſt his own *Soul*, with any one Leſs than the *God*, who made our *Soul*, and who alone can *Save* it. Our *Belief* muſt pronounce our Lord Jeſus Chriſt, the ſame that His *Bible* has pronounced Him; *The True God*, the *Great God*, and *God over all*; One who is, *Every where*, and who *Knows every Thing*. This Article of our Faith, which the modern *Jews* deny, is indeed ſo Inconteſtable, that I could preſently overwhelm, with an Army of Teſtimonies,

from

from the *Rabbies* among the Ancient *Jews*, confeſſing, That the *Meſſiah* muſt be very *Jehovah* Himſelf. I beſeech you, Let no man dare to *Dy*, in any Doubt, whether the Lord Jeſus Chriſt, unto whom he commits his own *Soul*, be not more than a meer man. Believing Him to be *God*, Let us believe, that His *Blood* is *price* enough to obtain for us, the Everlaſting Happineſs of our *Spirits*; what can our *Spirits* want that the *Blood of God* can't obtain? Let us Believe, that His Holy *Spirit*, can fit our *Spirits* for, and fill our *Spirits* with, Eternal Glories; the *Spirit* of *Chriſt*, is the *Spirit* of *God*: What can't *He* do for us? Let us Believe, that He has Legions, and Myriads, and Millions of Bleſſed *Spirits*, to be our Convoy, and Safeguard from thoſe *Evil Spirits*, which are waiting to arreſt our *Spirits* at our Diſſolution: He is *God*, among the *Thouſands* of His *Angels*, in *His Holy Place*: They'l fly like ſwift Flaſhes of *Lightning* to ſuccour us, when ever *He* ſhall command them ſo to do. What ſhall we ſay? When *Jacob* fell *Aſleep*, with his Head Lying upon a *Stone*, he had a Viſion of *Angels* concerned for him. Truly, our Lord Jeſus Chriſt is, *The Stone of Iſrael*. If you don't fall *Aſleep*, till you have Laid your Heads, and Hopes on that *Stone*, you ſhall then ſee Armies of *Angels* about you, to ſecure you.

IV. When we *Commit* our *Spirits* into the *Hand* of our Lord Jeſus Chriſt, we muſt *Submit* unto all His Gracious Operations upon our *Spirits*. We *Commit* our *Spirits* into the *Hand* of our Lord Jeſus Chriſt, we ſay: Well, He then demands of us, as in Mark 10. 51 *What wilt thou, that I ſhould do unto thee?* And, I pray, mark it; If there be any *Article of Grace*, alwayes wrought by the Lord Jeſus Chriſt, for the *Spirits* of His Elect, which you do not *Conſent* unto, He will not *Receive* your *Spirits*; No, He will *Deſtroy* them dreadfully. Some *Commit* their *Spirits* into the *Hand* of the Lord Jeſus Chriſt, they ſay; but they are not willing that the *Hand* of the Lord Jeſus Chriſt ſhould, ever Do for them, all that muſt be done, in all that are brought Home unto God. Perhaps they would have their *Spirits* reſcued from the *Hands* of the *Devils* hereafter; but they don't heartily *Commit* their *Spirits* into the *Hands* of the Lord Jeſus Chriſt, for to have all the *Luſts* that make their *Spirits* like *Devils*, here Embittered, and Eradicated. They would have *Eaſy Spirits*, it may be, but Oh! they are Loth to have *Holy Spirits*. This *Halving* of it, Thou *Hypocrite*, This *Halving* of a *Chriſt*, will Hang the Milſtones of Damnation, about the Neck of thy Soul for ever. The Lord Jeſus Chriſt, puts this Queſtion unto us, *Poor Sinner, what ſhall I do for thy Spirit?*

No

No man can aright *Commit* a *Spirit* into the Hand of the Lord Jeſus Chriſt, until he have ſeriouſly pondered on that Queſtion. Ponder it, Syrs, in the Fear of God! But then *Let* our Anſwer to it, be according to that, in 2 Theſ 1. 11. *That He would fulfil all the good pleaſure of His Goodneſs in you, and the work of Faith with power.* In *Committing* your *Spirits* into the *Hand* of the Lord Jeſus Chriſt, Oh! Let your *Hearts, being made willing in the Day of His power*, Declare themſelves *willing*, to have Him Do for you, all that He is *willing* to Do. 'Tis the propoſal of the Lord Jeſus Chriſt, *Shall my Obedience to my Father, furniſh thee with that Atonement, and that Righteouſneſs, whereby thy Spirit ſhall ſtand without Fault before the Throne of God?* Reply, *Lord, I Commit my Spirit into thy Hand, for Thee to Juſtify it.* The propoſal of the Lord Jeſus Chriſt unto us is, *All the Maladies of thy Spirit, ſhall I heal them all?* Reply, *Lord, I Commit my Spirit into thy Hand, as into the Hand of the Lord my Healer; O Let that Hand of thine, Open this Blind Mind, and Subdue this Baſe Will, & Rectify all theſe Depraved Affections; and on all Accounts Renew a Right Spirit within me.* Man, *Commit* thy *Spirit* into the *Hand* of the Lord Jeſus Chriſt, with ſuch a Diſpoſition; and then reſt Aſſured, That *Spirit* ſhall never be Loſt.

V. If you would ſucceſsfully *Commit* your

Spirits into the *Hand* of the Lord Jesus Christ, when you *Dy*, you are to *Do* it for your *Spirits* before you *Dy*. Indeed, what should all our *Life* be, but a preparation for *Death?* And all of our *Life* truly is little enough. So thought our Devout *Baily*. It was the Counsel which he often gave to his Friends, *Let not one day pass you, without an earnest prayer, that you may have a* CHRIST, *for to stand by you in a Dying Hour*. And his own practice, was according to that Counsel, as is well known to them that Lived with him in his Family. Sirs, you are not sure, that when the *Decretory Hour* of *Death* overtakes you, you shall have one *minute* of an *Hour* allow'd you, to *Commit* your *Spirits* into the Hand of the Lord Jesus Christ. Is not a *Sudden Death* a *Frequent Sight?* There are very many so *suddenly* Snatched away, by the Whirlwind of the Vengeance of the Almighty, that they have not opportunity, so much as to say, *Lord have mercy upon me!* And, Let me tell you, That a *Sudden Death* is most likely to be the portion of those who most presumptuously put off to a *Death bed*, the work of *Committing* their *Spirits*, into the Hand, that can alone befriend them. I have Read, That of old, according to the Laws of *Persia*, a Malefactor had Liberty, for an Hour before his Execution, to ask what he would, & what he ask'd was granted him. One that was under Sentence of Death, being Admitted unto the

the uſe of this Liberty, deſired neither one Thing, nor another, but only, *That he might ſee the Kings Face*; which being allow'd him, he ſo plied the King, in that Hour, that he obtained his pardon: Whereupon the *Perſians* altered their Cuſtome, and *covered the Face* of the Malefactor, that he might never ſee the King any more. I will not now Enquire, how far this paſſage, will Illuſtrate the Story of *Haman*; but I will obſerve, That the *Face of God*, is the Name of the *Meſſiah*; and in this obſervation, I have given you a Golden Key, to come at New Treaſures in ſcores of Scriptures. And I will apply it, with ſaying; You have it may be an *Hour*, and no more, allow'd you, to addreſs the *Face of God* in the Lord Jeſus Chriſt. In this *Hour*, you may obtain His Favour and Mercy, and Pardon. Don't ſlip this *Hour*, Leſt it be *Too Late* Or, peradventure, (and alas, 'tis but a *peradventure!*) you ſhould upon a *Death bed*, have *ſpace* enough to *Commit* your *Spirits* into the *Hands* of the Lord, are you ſure, that you ſhall then have the *Grace* to do it? It is a ſolemn caution, that is given us, in Phil. 2. 12, 13. *Work out your own Salvation with Fear and Trembling; For it is God that works in you, both to Will, and to Do, of His own Good pleaſure.* Even ſo, *Fear*, and *Tremble*, to Delay *Committing* your *Spirits* into the *Hand* of the Lord, ſo much as one Day Longer; You don't know, that *God*

will *pleaſe* to *Work* in you, for the doing of it, when your laſt Moments are upon you. I have read it, as the obſervation of ſome very Experienced Miniſters, that they never handled in their Miniſtry, any Subjects more ſucceſsfully, than thoſe which led them to diſcourſe againſt *procraſtination* in the concerns of their Souls. Our *Baily* was much in making of this Experiment. Many a man inſerts that clauſe in his *Laſt Will, I bequeath my Soul unto God that gave it*. But, in the Name of God; Art thou certain that *He* will Accept of it? The Law ſays, *Legato renunciari poteſt*, and, *Legatum accipere nemo nolens cogitur*; One may *Refuſe* a *Legacy*, there's no compelling one to *Accept* it. It is true, our Compaſſionate Lord, will ever *Accept* a poor *Soul*, whenever 'tis with a true *Faith*, brought unto Him. Yea, but it may be, He will not *Accept* of thy *Soul*, inaſmuch as thou haſt no True *Faith* to bring it withal; *Faith*, which *is not of our ſelves, 'tis the Gift of God!* Wherefore, O man, if thou haſt any Regard unto thy *Never Dying Soul*, Go thy ways preſently, and earneſtly *Commit* it unto the Lord before a Dying Hour. As the Apoſtle ſaid, *This I ſay, Brethren, the Time is ſhort*: Even ſo, This I ſay, My Friend; *Thy Time* it may be *ſhorter* than thou art well aware of. What ſhall I ſay? I ſay, *Boaſt not thy ſelf of To morrow*. I ſay, *This Night thy Soul may be Required*.

And

And, if thy *Faithleſs Heart*, have the Aſſiſtences of the Divine Grace witheld from it, when the Damp Sweats of *Death* are upon thee, there is yet another Objection, with which the God of Heaven will Thunder-ſtrike thy Attempts to *Commit* thy *Spirit* into His Hand. That is This: *That Spirit of thine, is it thy own to Diſpoſe of? Haſt thou not already otherwiſe diſpoſed of it?* It is a Rule in Law, *Nemo poteſt Legare, quod ſuum jam non eſt:* No man can by will, Demiſe, Deviſe, Diſpoſe of that, of which he had made *Sale* before. It is ſaid of a very ungodly man, in 1 King. 21. 25. *He ſold himſelf, to work Wickedneſs, in the ſight of the Lord* Ungodly Sinner; The *Devil* ha's often bargain'd with thee, about thy *Soul*; he hath ſaid, *By Deliberate Sinning againſt Heaven, do thou make over thy Soul to me, and thou ſhalt have the ſhort pleaſures of Sin for it.* God knows how often, thou haſt thus Bargain'd away thy *Soul* to the *Devil*; and ſince thou haſt not in all thy *Life* Revok'd that Bargain, then though thou do at thy *Death* cry unto Him, *Lord, Receive this poor Soul of mine!* how juſtly may He ſay, *No, Not I! Thou haſt Sold that Soul to another*; *And Let him keep it forever!* There will alſo be this further to be ſaid; *What power haſt thou to Diſpoſe of thy Spirit? Haſt thou any thing at all, at thy own Diſpoſal?* It is a Rule in Law, *Servus non poteſt Condere Teſtamentum*; A *Slave* can't make a *Will:* He ha's nothing of

his own to Diſpoſe of. It is ſaid, in Joh. 8. 34. *Whoſoever practiſeth Sin, is the Slave of Sin.* It may be, thou haſt all this while, been a very *Slave*; Thy *Luſt* is thy *Lord*; A *Luſt* of *Uncleanneſs*, of *Drunkenneſs*, of *Worldineſs*, it hath utterly *Enſlaved* thee. And, What? Not got out of that *Slavery*, before thy Dim Eyes, and Cold Lips, and Faltering Tongue, and Failing Breath, hath put over thy *Soul* into the *Hand* of the Lord! How juſtly may He ſay, *Slave, Thou art not Able to do for thy wretched Soul, what thou doſt now pretend unto.* The Lord Jeſus Chriſt, will not caſt off thy *Soul*, with ſuch Objections, if thou *Seek the Lord while He may be found, and call upon Him while He is near.* I earneſtly Teſtify unto you, The Vileſt & the Oldeſt Sinner among you all, may *Come*, and be *Welcome*, unto the Lord Jeſus Chriſt, if you will come *Now*, while it is *the Acceptable Time*, *Now*, while it is *the Day of Salvation.* Though thou art never ſo *Bad*, yet come and Heartily complain to Him of all thy *Badneſs*, and He will do *Good* unto thy *Soul*! I am ſure my *BAILY*, would have ſaid nothing more Heartily than this among you; you heard him often ſay it, *Come in to the Mercy of my Lord, for yet there is Room*! But it is to be fear'd, That if thou ſtay, till the Laſt Aſſaults of *Death* are made upon thee, the *Door of Mercy* will be ſhut, and ſo, when thy Shrieks are, *Lord, Lord, Open to me!* all the Anſwers will be Rebukes and Fiery Thunders.

VI.

VI. Often *Committing* our *Spirits* into the *Hand* of the Lord Jeſus Chriſt while we *Live*, Let us Endeavour after ſuch *Characters* upon our *Spirits*, as may Aſſure us, that He will *Receive* us, when we *Dy*.

Indeed when we firſt *Commit* our *Spirits* into the *Hand* of the Lord Jeſus Chriſt, we are to bring them, with no other *Characters* but thoſe of *Sin*, and *Hell*, upon them. If we then *Commit* our *Spirits* into the *Hand* of the Lord Jeſus Chriſt, under the Encouragement of any Laudable Qualifications and Recommendations, in them, *Ah! Lord, Thou wilt Abhor us, and caſt us off!* - In our firſt Believing on the Lord Jeſus Chriſt, He Enquires of us, *What Spirit is that, which thou doſt now Commit into my Hand?* Our Anſwer muſt be, *Lord, It is a Guilty Spirit, a Filthy Spirit, a Spirit as full of Sin and Hell, as ever it can hold, and a Spirit horribly under the Curſe of God.* Sirs, If you Anſwer any otherwiſe than So, the Redeemer of *Spirits*, will not *Receive* your *Spirits*. But when we *Commit* our *Spirits* into the *Hand* of our Lord Jeſus Chriſt, in the laſt Actions of our Life, it is to be ſuppoſed, That we only Repeat, what we have done before, and that our Lord Jeſus Chriſt, has already *Received* our *Spirits*, on our doing of it. Oh! Tis a dreadful Thing, for a Dying man, to think, *The Lord never yet Received this poor Soul of mine*;

for

for I never till now Committed it unto the Lord! When ſuch Perſons *Commit* their *Spirits* into the *Hand* of the Lord Jeſus Chriſt, under the Dimneſs of the Anguiſh of Death, tis, as one ſayes, *As if one ſhould bequeath unto an Honourable Perſon, ſome greaſy Diſh clout, or ſome dirty Shove clout.* It is of unutterable Concernment, for every man, to get the Symptoms of a *Received Soul* upon him, *Now* before his laſt Surrender of a *Diſtreſſed Soul*: and for a man to be able to ſay, at the laſt, *Lord, I Commit a poor Sinful Spirit now into thy Hand; but it is a Spirit upon which thy Blood ha's been Sprinkled, & it is a Spirit which thy Spirit ha's long ſince taken poſſeſſion of.* Now, to render this Unqueſtionable, we are to Examine our ſelves, *Whether our Spirits have been Renewed by the Holy Spirit of God?* and be Reſtleſs in our own *Spirits*, till we are ſure of ſuch a *Renovation.* The Apoſtle once concluded, That when our *Spirits* depart from hence, the Lord Jeſus Chriſt, will *Receive* them, into *an Houſe not made with Hands, Eternal in the Heavens*: And upon what was it, that he Raiſed this Concluſion? He ſayes, in 2 Cor. 5. 5. *For He that wrought us, for this ſelf-ſame Thing is God* The Greek word, uſed there, is the ſame that the LXX uſe for the *Curious works* about the Tabernacle. When *Bezaleel* had neatly *wrought* a Board, for to be ſet up in the Silver Sockets of the Tabernacle, he would not throw it away among the Rubbiſh. Man! If

If thou haſt a *Well wrought Soul* within thee, God will *Receive* it, and Advance, and Improve it, in His Houſe for ever. A *Work* of *Grace* produced by the *Spirit* of *God*, upon the *Spirits* of men, is a ſure Token, of His purpoſe to beſtow a *State* of *Glory* upon them, at their Departure from their *Bodies*. The primitive Martyrs were bidden, in 1 Pet. 4. 19. To *Commit the keeping of their Souls unto God, as unto a Faithful Creator.* But it is probable, the *New Creation* Experienced by *Renewed Souls*, is eſpecially therein referr'd unto. Has the *Spirit* of God, made a *New Creature* of thy *Spirit*? This will be a Demonſtration, that the Lord Jeſus Chriſt, ha's already *Received* thy *Spirit*, and that, when thou doſt again *Commit* thy *Spirit* unto Him, He will *Receive* it. When we do, in our laſt Actions, *Commit* a *Spirit*, into the *Hand* of the Lord Jeſus Chriſt, what is it for? It is that He may put an *upper Garment* of *Glory* upon that *Spirit*. But He will demand, *Where is the under Garment of Grace upon it?* If thou art without that *Garment*, He will doom thy *Spirit* unto *outer Darkneſs*, that is to ſay, (for *Outer Darkneſs* was the Name of the *Priſon* among the *Jews*,) He will make a *Perpetual Impriſonment*, the portion of thy Soul. Wherefore, let us Enquire diligently, into the *Signs* of a *New-born Soul* upon us, before we come to *Dy*. Wo to us, if we are not *Born Twice*, before we *Dye Once*! Why ſhould we incur this Deſolation upon

upon our *Souls*, That when at laſt, we go to *Commit* them into the Hand of the Lord, He ſhall *Reject* them, and ſay, *No, I know them not; They are none of mine; They are the Workers of Iniquity!* The more certainly to prevent this Deſolation, Let this one Comprehenſive Duty of the *New Creature*, be often Renewed with you. *Receive* the Lord Jeſus Chriſt into thy *Soul*, when He does *Command* it of thee, and the Lord Jeſus Chriſt will *Receive* thy *Soul* into Heaven, when thou doſt at laſt *Commit* it unto Him. As *Jotham* ſaid, in Judg. 9. 7. *Hearken to me, that God may Hearken to you*: Even *This* do I now ſay to *you*; and I carry it on to *This* Iſſue: Do you *Hearken* to the Lord Jeſus Chriſt, when He bids you to *Receive Him*, and when you Pray Him to *Receive you*. He will then *Hearken* to you. The Lord Jeſus Chriſt, is often knocking at the *Door* of thy *Soul*: There would He Enter, with all His *Gracious Influences*: Open to the Lord, by Reſigning up thy Soul to the Sweet Influences of His Grace: Reply, *O come in, thou bleſſed of the Lord, why ſtandeſt thou without?* So, when thy Laſt Sands are a running, thou mayſt joyfully think, *My Lord Jeſus Chriſt will now Receive me, more heartily, than ever I Received Him: If I have had an Heart, alas, a vile Heart! for Him. I am ſure He has an Heaven for me! Lord, I now Commit into thy Hand, a Spirit into which thou haſt been Received, when thy wondrous*

Grace

Grace demanded it for an Habitation: And thou wilt now Receive this unworthy Spirit *of mine into a better Habitation.* Think thus, and, *Rejoyce, with Joy unſpeakable and full of Glory!*

VII. When we come to *Commit* our *Spirits* into the *Hand* of our Lord Jeſus Chriſt, at and for, our *Laſt Reſignation*, Let us do it very *Humbly*, but very *Willingly*, but very *Chearfully*.

How *Humbly* ought we to *Commit our Spirits* into the *Hand* of the Lord Jeſus Chriſt! With how much *Loathing* and *Judging* of our ſelves, and with what *Shameful Reflections*, on all our paſt Behaviours. We are bitterly to Acknowledge the Diſorders, and Corruptions, of our own *Spirits*, when we *Commit* them unto the Lord, and Acknowledge the numberleſs Errors, whereinto our *Spirits* have betray'd us. When we *Lift up our Soul* unto the Lord, Let it be in Terms like thoſe, in Ezra 9. 6. *O my God, I am Aſhamed, and bluſh to Lift up my Face to thee, my God!* And therefore, what-ever *Bleſſings* we expect for our Souls, Let us with all poſſible Self-Abhorrence found our Expectations on the pure *Mercy* of God, in our Lord Jeſus Chriſt. Moſt ſweetly did our Dying *Hooker*, expreſs the frame of *Spirit*, wherewith a *Spirit*, is to be *Committed* into the *Hand* of the Lord: When one that ſtood weeping by his Bed ſide, ſaid unto him, *Syr. You are going to Receive the Reward of all your Labours,*

Labours, he replied, *Brother, I am going to Receive Mercy!* What ſhall I ſay? The Frame of *Spirit*, neceſſary in this Glorious Tranſaction, I cannot better paint out unto you, than by reciting the words, which I remember I once had, from an Eminent old Servant of the Lord Jeſus Chriſt, at my taking Leave of him: ſaid he, 'Sir, I am 'every Day expecting my *Death*; but I deſire to 'Dy, like the *Thief*, crying to the *Crucifyed Je-'ſus* for *mercy*. I am Nothing, I have Nothing, 'I can Do Nothing, except what is *Unworthy*. 'My *Eye*, & *Hope*, and *Faith*, is to *Chriſt on His* 'Croſs. I bring an *Unworthineſs*, like that of the 'poor Dying *Thief* unto Him, and have no more 'to plead than *he*. Like the poor *Thief*, *Crucified* '*with Him*, I am waiting to be Received, by 'the Infinite *Grace* of my Lord, into His *King-'dom*. And, pray tell me, Did not Aged *Paul* 'mean ſomething of This, when he ſaid, *I am* 'Crucified with Chriſt?

Syrs, This is the *Frame*, wherewith we are to do, what we do. But then, How *Willingly*, How *Chearfully*! God forbid, That we ſhonld *Commit* our *Spirits* into His *Hand*, as only Drag'd, and Forc'd unto it by *Unavoidable Death*. Our Dying Lord ſaid, *Father, Into thy Hands I commend my Spirit*. When God calls for our *Spirit*, we are to think, *'Tis my Father that calls for me; and ſhall not I go to my Father?* It was a good Speech even of an Heathen, *Bene Mori eſt Libenter Mo-*

ri,

ri, one Thing in *Well Dying*, is to *Dy willingly*. 'Tis a diſmal Thing, for the *Spirit* of a man to be *Torn* from him, and be pull'd away with Roaring Reluctances, with Horrid Convulſions. Where would be the ſenſe of it, if a Dying man ſhould ſay, *Lord, Into thy Hand I commit my Spirit, but if I could have my choice, my Spirit ſhould never come there!* When we perceive that Call from our Lord Jeſus Chriſt, *Go up and Dy!* Let us *Freely* Surrender our *Spirits*, unto our Great Lord, and, *Go up and Dy:* He is the *Lord of our Lives. Freely*, did I ſay? Yea, and *Gladly* too. When we have aright *Committed* our *Spirits* into the *Hand* of the Lord, then take up that concluſion, in Pſal. 49. 15. *God will Receive my Soul.* And *then*, Let us wonderfully comfort our ſelves, in the Thoughts of that *Spiritual World* which we are going into. Think, *I ſhall quickly Reſt from Sin, and all Temptations, and all Afflictions, and all the curſed Effects of Sin, and all Annoyances of Ill Spirits for ever. I ſhall quickly be Lodg'd among the pure Spirits, that ſee God, and ſerve Him Day and Night in His Temple, and God ſhall wipe away all Tears from my Eyes. Yea, I ſhall quickly be with my Lord Jeſus Chriſt, which is by far the beſt of all.* Oh! *Rejoyce in the Hope of this Glory of God!* And let not your *Joy* be Interrupted, by any *Fear*, of what may become of your *Friends*, when you ſhall be *Dead* and *Gone*. The Lord that calls you to *Commit* your

Spirits

Spirits into His *Hand*, calls you at the ſame time, to *Commit* your *Widows*, your *Orphans*, and all your *Friends*, into that Omnipotent Hand: He ſays, *Leave them all with me, and I'le take the care of them all!* It was noted of the Engliſh Martyrs, which Dy'd at the Stake, in the Bloody *Marian* Perſecution; *That none of them went more joyfully to the Stake, than thoſe that had the largeſt and the deareſt Families then to commit unto the Lord*: And afterwards thoſe large *Families*, were wondrouſly provided for. The Excellent Mr. *Heron*, a Miniſter, that had a Family of many ſmall Children in it, when he lay a Dying, his poor Wife ſaid with Tears, *Alas, what will become of all theſe Children?* He preſently, and pleaſantly Replied; *Never Fear, He that feeds the young Ravens, won't ſtarve the young Herons!* And it came to paſs accordingly.

Sirs, Thus are you to *Commit* your *Spirits* into the *Hands* of the Lord Jeſus Chriſt.

My Reverend BAILY did ſo; and it is as from *Him*, that I do this Day, beſpeak your doing like him; yea, Not from Him only, but from the Lord Jeſus Chriſt, the God, *whoſe he was, and whom he Served.* If you would more particularly be told, after what manner, he did *Commit* his *own Spirit* into the *Hands* of the Lord, I can faithfully Recite you his *own Account* of the Tranſaction. He gives it, thus;

'I ſpent half the Day alone in ſeeking of God;

'God; Deſiring to give up my ſelf unto God in 'Chriſt wholly, and to be His in Soul and Bo-'dy. The particulars I omit. I hope, God in 'Chriſt, will Accept of me, and enable me by 'His Spirit to keep Touch with Him: for I 'owned my ſelf wholly *Unworthy* to Enter into 'Covenant, and alſo *Unable* to keep it; but Je-'ſus Chriſt is both Worthy and Able.

'Tis from one who *thus* did it, that you are now call'd upon to *Do Likewiſe.*

When you ſee the *Coffin* of this *Man of God*, anon carried along the Streets, imagine it a mournful *Pulpit*, from whence, *Being Dead he yet ſpeaks*, thus unto you; *Whatever you do, Commit your periſhing Souls into the Hands of the Lord Jeſus Chriſt, as you have been Adviſed.*

That theſe Admonitions may have the more of *Emphaſis*, a ſhort Account of this Worthy man muſt now be given you.

He was Born, on *Febr.* 24. 1643. near *Blackbourn* in *Lancaſhire*; of a very pious Mother, who even before he was Born, often, as *Hannah* her *Samuel*, Dedicated him unto the Service of the Lord.

Of this his *Birth day*, in the Return of every Year, he ſtill took much Notice in his *Diaries*: and made his humble and uſeful Reflections thereupon.

Once particularly, I find him thus Entertaining it.

'This is my *Birth-day*, I am ready to ſay of it, as *Job* doth of his: but I forbear any unadviſed words about it: only, I have done *Little* for God, and *much* againſt Him; for which I am ſorry.

When this Day, laſt arrived unto him, he thus wrote upon it.

'I may ſay with a Great Sigh, *This was my Birth-day!* O how little Good have I done all this while! O what Reaſon have I to ſtand amazed at the Riches of Gods Forbearance! Much may happen this year: *Lord, Carry me through it!*

From a Child he did know the Holy Scriptures, yea, *From a Child* he was *wiſe unto Salvation.* In his very Childhood, he diſcovered the *Fear of God*, upon his young Heart; and *Prayer to God* was one of his Early Exerciſes.

There was one very Remarkable Effect of it. His *Father*, was a man of a very Licentious Converſation; a Gameſter, a Dancer, a very Lewd Company-keeper. The *Mother* of this Elect Veſſel, one day took him, while he was yet a *Child*, and calling the Family together, made him to *Pray* with them. His *Father* coming to underſtand, at what a rate, the Child had pray'd with his Family, it ſmote the Soul of him, with a great Conviction, and prov'd the Beginning of his Converſion unto God. God left not off working on his Heart, until he

he proved one of the most *Eminent Christians* in all that Neighbourhood. So he *Lived*; so he *Dyed*; A man of more than ordinary Piety. And it was his manner sometimes to Retire unto those very places, of his former Lewdnesses, where, having this his Little Son in his Company, he would pour out Floods of Tears, in Repenting *Prayers* before the Lord.

This Hopeful Youth, having been Educated in Grammar-Learning, under a worthy Schoolmaster, one Mr. *Sager*, and in further Learning, under the Famous Dr. *Harrison*, at Length, about the Age of Twenty Two, he Entred on the Publick Employment of Preaching the Gospel. In so doing, he was not one of those, of whom even the Great Papist *Bellarmine* complains, *Qui non valde Solliciti esse solent, an ea qua par est preparatione accedant, cum Finis eorum magis sit cibus Corporis, quam Animæ.* He began at *Chester*; but afterwards went over to *Ireland*, where his Labours were so frequent, and fervent, that they gave those wounds unto his Health, which could never be Recovered. About Fourteen years of his Time, in *Ireland*, he spent at *Limrick*, and saw so many *Seals* of his Ministry, in that Countrey, that he seem'd rather to Fish with a *Net*, than with an *Hook*, for the Kingdom of God. I am not willing to Relate, How *Grievously*, and yet, how *Patiently* he Suffered Long and Hard *Imprisonments*, from those men,

concerning whom a Conformable Divine of the Church of *England*, very truly says, *That they were Atheists, with the Inventions of Ceremonies habited like Christians, for the Service of the Devil, to Corrupt and Destroy True Christianity*: I should Relate but little of this, because that Spirit of *Persecution*, has been Repented by an Happy *Act of Parliament*.

And yet, for the Admonition of *Our* Inexcusable *Young Men*, [*The Sin of the Young men is very Great before the Lord*] above that of those, who have been brought up, as many very Godly Christians have, in those ways of the Church of *England*, for a Secession from which, this Country was first planted:] Who notwithstanding their Descent from Fathers and Grandfathers that were great Sufferers, for their *Non Conformity* to an *Uninstituted Worship of Christ*, and notwithstanding their Education in the *Knowledge* of what is *Required*, and what is *Forbidden*, in the *Second Commandment*, and notwithstanding their being urged by no Temptation, of *Persecution*, or being Tempted by any thing, but the *Vanity* of their own minds, do yet so *Rebel against the Light*, as to Turn *Apostates* from the *First Principles of New England*; it may be seasonable to Repeat so much of the History of this Worthy man, as a little further to Illustrate this Article.

He no sooner began to Preach the Gospel of the Lord Jesus Christ, but his Fidelity to that Gospel

Goſpel, was Tryed, by an *Hard Impriſonment*, which he underwent becauſe his *Conſcience* could not *Conform* to *Humane Inventions*, in the Sacred Service of Heaven. Yea, while he was yet a Young man, he often Travell'd far by *Night* in the *Winter*, as well as in the *Summer*, that ſo he might enjoy the Ordinances purely Adminiſtred, in the Meetings of the Faithful; and was laid up ſometimes in *Lancaſhire Gaol* for being found at thoſe Meetings. When he was at *Limrick*, the Attendence which a Perſon of Great Quality, and his Lady, (who were nearly related unto the Duke of *Ormond*, the Lord Lieutenant of *Ireland*,) upon his Miniſtry, provoked the Biſhop, to Complain unto the Lord Lieutenant. This Gentleman then profered unto Mr. *Baily*, that if he would conform, he would procure his being made Chaplain to the *Duke*, and having a *Deanery* immediately, and a *Biſhoprick* upon the firſt Vacancy: But *he* Refuſed the profer. Albeit, another Eminent *Non conformiſt Miniſter*, not far from *Limrick*, a Godly, and an Able man, and one who had appeared much againſt *Conformity* at the firſt preſſing thereof, did afterwards Accept of the aforeſaid *Chaplain ſhip*, & by Degrees *Conformed*, and Arrived unto ſeveral places of preferment: pretending, *That he did it for the ſake of Opportunities to Preach the Goſpel.* But it was Remarkable! God ſo Diſabled him, with Diſtempers after this, that he was very

Seldom

Seldom, if ever Able to Preach at all. Mr. *Baily* went on, in the Exerciſe of his Miniſtry, not purſuing any Factious Deſigns, but meerly the *Converſion*, of men to Chriſt, and Faith, and Holineſs, which the Devil counts the worſt of all Deſigns. And now, although he were ſo *Harmleſs* and *Blamleſs*, in his whole Converſation, that he was alwayes much Beloved, wherever he came, yet another long *Impriſonment* was inflicted on him, while the *Papiſts* in the Neighbourhood, had all manner of Liberty and Countenance. When he was before the Judges, he told them, *If I had been drinking and gaming and carouſing at a Tavern with my Company, my Lords, I preſume that would not have procured my being thus treated as an offender. Muſt Praying to God, and Preaching of Chriſt, with a Company of Chriſtians, that are as Peaceable and Inoffenſive, and Serviceable to His Majeſty and the Government as any of His Subjects, muſt this be greater Crime?* The Recorder anſwered; *We will have you to know, it is a greater Crime.* While he was Impriſoned, his Church being divided into *Seven Parts*, viſited him, one part a Day, ſo that Preaching to them, and Praying with them, every Day, he once in a Week Served them all. But this, in a Little while gave ſuch Offence, that a Violent Obſtruction was given thereunto; and though his Flock, particularly, *His dear Young men*, (as he call'd them) did *Pray without Ceaſing*, and not without

without *Fasting*, for his Releaſe; and Humble Applications were alſo made unto the Judges, at the Aſſizes for it; yet no Releaſe could be granted him, without his giving Security, to Depart the Land, within a little Time then limited unto him. It was not long, before, a *Wrath unto the uttermoſt* came upon the City, which had thus perſecuted this Faithful Miniſter of God; and that Perſon particularly, who had been the chief Inſtrument of his Perſecution, was (as we have been told) within a while, upon other Accounts, himſelf run into *Priſon*, where he Cryed out with horror, of the Wrongs done by him to Mr. *Baily*, and then running Diſtracted, he dyed Miſerably. But, *New-England*, a Countrey Originally a Retreat for Perſecuted *Non conformiſts*, hereupon afforded unto our *Baily* an Opportunity, of Labouring near Fourteen Years more, in the *Work*, which he Loved above all Things in the World; the Work, of *Turning the Souls of men, from Darkneſs to Light, and from Satan to God*: wherein, for ſome Time his Younger and Godly, and Sweet-Natured Brother, who came over with him, was his Comfortable Companion and Aſſiſtent; until he got the Start of him in his departure to the Glories of the Better World. They were indeed, *Fratrum dulce par*; a *David* and a *Jonathan*. *Death*, which for a while parted them, ha's now again brought them together. This Mr. *Thomas Baily* dyed, *January* 21. 168[illegible]

As this his Brother and Colleague notes in his Diary; *He dyed well, which is a great Word; ſo ſweetly, as I never ſaw the like before!* But as for his Elder Brother, he was a man of Great *Holineſs*, and of ſo Tender a *Conſcience*, that if he had been at any Time Innocently Cheerful, in the Company of his Friends, it coſt him afterwards abundance of ſad *Reflection*, through fear, leſt e're he had been aware, he might have *Grieved the Holy Spirit of Chriſt*. A Savoury Book of his, about, *The Chief End of Man*, publiſhed among us, ha's fully deſcribed unto us, that Savour of *Spirit*, which was in his *dayly walk* mentained.

Sic Oculos, Sic ille manus, Sic ora ferebat.

The *Deſire* of this *Holy* man, was, (as himſelf Expreſſed it,) to Get up unto *Three* Things: To *Patience* under the *Calamities* of Life; To *Impatience* under the *Infirmities* of Life; and, To earneſt Longings for the *Next Life*.

And his *Deſire* at another Time, he thus Expreſſed. *O!! that I might not be of the Number of them, that Live without Love, Speak without Feeling, and Act without Life! Oh! that God would make me His Humble and Upright and Faithful Servant!*

From this Holy Temper it was, that when ſome kind preſents were made unto him, he wrote in his *Diary* thereupon; *I have my wages quickly; But Oh! that God may not put me off, with*

with a Reward here! Oh! that God may be my Reward!

We will more particularly Note, a few Notables, wherein the *Holineſs*, which Irradiated him, will be deſcribed unto us.

We might begin, with Obſerving, That the *Holy Word* of God was very dear to him, as indeed it is to every *Holy man*. Hence, I find this paſſage in his *Diary*. *Jan.* 11. '*I finiſhed* '*the Reading of the Bible*, in my Family (as for-'merly,) Oh! it's a *Dear* Book; it's alwaves '*New*. In the *Beginning* of every Chapter, it's 'good to ſay, *Lord, open my Eyes, that I may ſee* '*Wonders out of thy Law*; And when we ſhut it 'up, to ſay, *I have ſeen an end of all perfection, but* '*thy Law is exceeding Broad*. Oh! how terrible 'are the *Threatenings*; how precious are the '*Promiſes*; how ſerious are the *Precepts*; how 'deep are the *Prophecies* of this Book! But we will paſs on, to ſome further Obſervations.

What is *Holineſs*, but a *Dedication* to the Lord Jeſus Chriſt? This Holy man was often breathing in himſelf, and preſſing on others, that Great point, of *Dedicating* every thing to the Service of the Lord. Thus, in his *Diary* there frequently occur, ſuch Strains as theſe. 'Oh! 'that I may *Glorify God*, with all I *am*, or have; 'even with all the faculties of my *Soul*, all the 'members of my *Body*, and in all the *Places* and '*Relations* that I Stand in, as *Man*, *Maſter*, *Admini-*

'*ſter*,

'ſter, *Husband*, *Kinſman*, & *Neighbour*. Oh! I 'ſtand in need both of a *Juſtifying* Chriſt, and 'a *Sanctifying* Chriſt. When ſhall I ſenſibly 'find a Chriſt, Swaying his Scepter in my Soul! Thus, whatever *Houſe* he came to Live in, it came under a *Dedication*; and once upon a Removе, he wrote this paſſage in his Diary. 'I 'could not but Leave my *Old Houſe*, with a 'Prayer in *every Room* of it, for pardoning 'mercy.

But it was particularly Expreſſed; when one of his *Children* was to be *Baptiſed*. He thus wrote upon it. 'I ſpent ſome Time, in Offer-'ing up my ſelf, and my *Child* unto the Lord, 'and in taking hold of the *Covenant* for my ſelf 'and him. It is Actually to be done to mor-'row, [in Baptiſm.] I prayed hard this day, 'all this day, that I might be able in much Faith, 'and Love, and New-Covenant-Obedience, to 'do it to morrow. It is not *Eaſy*, tho' *Common*, 'to offer a Child unto God in *Baptiſm*. Oh! 'that's a ſweet word, *I will be a God to Thee, 'and thy Seed after thee*. No marvel *Abraham* 'fell on his Face at the hearing of it!

Hence, when he parted with the greateſt Enjoyment he had in this World, he thus wrote upon it, in his Diary;

'If I can but Exchange *Outward Comforts* for '*Inward Graces*, 'tis well enough: Oh! for an 'Heart to *Glorify God in the Fire!*

From

From this *Holineſs*, proceeded that *Watchfulneſs*, which Diſcovered a ſingular *Fear of God*, in his whole Converſation. I find him Entring in his *Diary*, ſuch paſſages as theſe.

At one Time.

'I did not watch my *Tongue* ſo as I ought; 'which coſt me much Trouble afterwards, and 'made me walk Heavily. It's a *mad Thing* to '*Sin!*'

At another Time.

'I ſpoke Two *unadviſed words* to day. Tho' 'there was no great Harm in them, yet I was 'Rebuked by my Conſcience for them. Let 'the Lord Forgive them; and for the future, ſet 'a watch before the *Door of my Lips*. Let my '*Thoughts and words be acceptable in thy ſight*, O 'Lord.

At another Time.

'That's a ſerious word, methinks, in Eph. 5. '30. I have *Grieved* the *Holy Spirit*, by my *Un-'edifying Communication*. Oh! that in ſpeaking, 'I might *Adminiſter Grace to the Hearer!* Oh! 'that *Honey* and *Milk* were under my Tongue 'continually.

At another Time.

'I was too forgetful of God, and exceeding 'in *Tobacco*. The Lord pardon that, and all o-'ther Sins, and heal this Nature, and humble 'this Heart. At another Time.

'This Day I have been more chearful, than I have

'have been, of a Long Time. It hath afflicted 'me ſince, fearing it was not ſuitable. Oh! I 'ought to walk in the midſt of my Houſe, in a 'perfect way. I ought every day to be wri-'ting Copies; and to Leave a *Stock* behind me, 'that others may trade for God withal, when I 'am Dead. And, Behold, you ſee this Day, that he did ſo.

And as *Holy* men, uſe to be full of Hearty Prayers, and Wiſhes, for the Good of other men, thus this *Holy* man, has fill'd many places in his *Diaries*, with his Prayers for the Welfare of thoſe, with whom he was concerned; from whence we may gather how full his Heart was of Bleſſings for his Neighbours.

Once particularly I find him thus Writing.

'I deſired to know of Dr. *O.* what I was in-'debted to him, for thoſe many Rich Things I 'have had from him: he told me, *Nothing*; '[which was a great Favour!] only deſired my '*Prayers* for him. Oh! that I could *Pray!* 'Whenever I can *Pray*, I would heartily ſay to 'God in the Name of Chriſt, for him, *The* '*Lord bleſs him indeed! Let thy Hand be with him,* '*and keep him from all Evil, that it may not* '*Grieve him.*

Moreover, It was not only among the Great *Signs*, but alſo among the Great *Means*, of his *Holineſs*, that he was very ſollicitous, as well in his *Preparation* for the *Table of the Lord*, as in his

his *Obſervation*, of what *Communion* he Enjoyed with the Lord Jeſus Chriſt, at His Table.

His *Diary* abounds with paſſages of this Importance; the Expreſſions of a *Careful Soul.*

The Laſt Time of his being at the Lords-Table, he wrote the Enſuing Paſſages.

'I was Encouraged to carry my Late Bad 'Frame to the *Croſs* of Chriſt, and to Bewayl 'there, my late *Prayerleſsneſs*, and *Unthankfulneſs.* 'Of Late, it hath Troubled me, to think, how 'little I have Admired Chriſt, for bringing me 'out of ſome late plunges of Temptation. I 'now come to Him, for Two Things; namely, for *Pardon*; and alſo for Double *Power*; both 'to Receive Him, and to ſhew forth His Praiſes.

Let me add; Sometimes, as he was Able, he would ſet a part *Half* a-day, for Extraordinary *Prayers*: He ſtill did ſo, when there were any *Extraordinary Cares* upon him. Thus he Records in his *Diaries.*

At one Time.

'Being of late in ſo ill a Frame, I ſpent ſome 'Time, to ſeek the Fair Face of Jeſus Chriſt; 'and I did, on purpoſe, Addreſs my ſelf to 'Him, who is the moſt Admirable Saviour. I 'left my ſelf with Him; my Mind, Heart, 'Mouth; eſpecially my *Conſcience.* Oh! how 'many Wonders are to be wrought in me! I 'know, the Loving, and wonder-working *Jeſus* 'can do them all.

A

At another Time.

'I ſpent ſome Time alone in Prayer, from 8 to 3. I was much tired. Oh! that I might wait for Returns, and never more turn to Folly. I can't tell how God ſhould Admit me near Him, conſidering how I have grieved His Spirit. Having Pray'd in the Morning in the Family, I Retired; and firſt Sought at large unto God for Help to go through the day: eſpecially begging *Repentance*, and not only ſo, but *Faith*; That I might not reſt in the *bare work*; That *Satan* might get no Advantage after it; That I might have Reaſon to deſire more ſuch dayes. Then after a little Meditation, and Breathing, I went to Prayer again, only to *Confeſs* my *Sin* before God, and to ſet my Soul as before the Lord; Labouring to Judge and Loath my ſelf, for all my Sin, from firſt to laſt. God helped a little; but Oh! that my Heart was broken in pieces, and Humbled to the Duſt. After a little more Meditation, I went to Prayer, in way of *Petition*, and that at large. Oh! Lord, hear me, and give me the *Wiſdom* that I want. I hope God will hear, pitty, pardon, and help me. After a little more Meditation, I fell to *Praiſe* & *Bleſs* God for my Mercies, by Sea and Land; but was ſomewhat ſhort in this part, for which I am ſorry. At laſt, I Concluded all, in Praying for the Church of God in general, for

'*London*,

'*London*, *Lancaſhire*, and *Limrick*; and for *New-*
'*England* alſo. Here I brought all my Relati-
'ons to the Lord. Oh, Lord, Accept of me, and
'my poor Services in Chriſt. Oh! that I may
'Watch afterward, and never more be ſenſual,
'unbelieving, *Proud*, nor Hypocritical. Lord,
'ſay, *Amen*.

And that *Praiſes*, as well as *Prayers* might not be forgotten with him, I find him once particularly in his *Diary*, thus Expreſſing himſelf.

December 15. 1691.

'I Reſolved, through the Grace and Strength
'of Jeſus Chriſt, even in the midſt of all my
'Sorrows and Sinkings, deſpairings and diſtracti-
'ons, to keep as much of this Day, as I could,
'in THANKSGIVING; which I did; but
'could not go thorow with it, through bodily
'Faintneſs. I ſpent Five Hours ſomewhat
'Comfortably; but after that I flagged. I Re-
'ſolved to do Three Things. Firſt, To ſpend
'ſome Time in Praiſing God for His *Excellencies*.
'God was with me, I hope, in that part of it,
'and I ſpent my ſelf ſo much therein, that I
'was Diſabled for the Reſt. To help it forward
'God brought to hand Mr. *Burroughs*, of the
'*Nature of God*; I bleſs God for it. After that,
'I went to Prayer; Labouring to Exalt God;
'(It was a Good Time!) After that I Sang
'the 148*th*. Pſalm. Secondly, After that, I ſet
'my ſelf to bleſs God, for His *Benefits* and
Kindneſſes

'*Kindneſſes* to me. But being Spent, I did not
'much; only going to Prayer, I made mention
'of ſome Mercies; ſuch as theſe; *viz.* for *Chriſt*;
'His *Covenant* of Grace; and the *Promiſes* of it,
'(ſome of which, were particularly mentioned
'and preſſed:) alſo my *Education*; my mani-
'fold preſervations by Land & Sea; (eſpecially
'that in *Ipſwich Bay*:) and manifold tedious
'*Sickneſſes* ſince; For the long Day of Gods *Pa-*
'*tience*, notwithſtanding many Sins: For my
'Comfortable *Proviſions* all along; For preſer-
'ving His *Great Name*, that I have in nothing
'openly Diſhonoured it; For my *Succeſs* and
'*Acceptance* in my work; For my dear *Wife*,
'that I had her ſo long; and that my *Brother*,
'and my dear *Wife*, dyed both of them *Glorify-*
'*ing* of God: They are in *Heaven*, and I am
'out of *Hell*! That I have hitherto been
'kept from Diſtraction, and Deſpair, and kept
'to my *Work*: That I have any *Friends* (in this
'ſtrange Land,) and any in my *Family* to mind
'me, and tend me: That I have Work here,
'and Opportunities of Service: For my ſore
'*Croſſes* and *Loſſes* of Late, Afflictions and Temp-
'tations, hoping they may work for Good.
'*Thirdly*, To Conclude all, with a chearful *Ac-*
'*cepting* of *Chriſt*, and *Devoting* my ſelf to His
'Service: To Do for *Him*, that had done all
'this for *me*: Saying, If God would help me to
'Study, He ſhould have all the Glory of it.
Thus did he Walk with God. His

His Miniſtry was very Acceptable to the people, whoſe Good he moſt aimed at, wherever he came: Great Auditories uſually Flocking thereunto, proclaimed it. But that he might not be *Lifted up*, it ſeemed meet unto the Wiſdom of Heaven, to Humble him, with ſore and long *Temptations*, often Recurring to *Buffet* him. In his *Dayes*, he ſaw many Diſconſolate *Hours*; he was filled with Deſponding Jealouſies, Leaſt *after he had Preached unto others, he ſhould be himſelf a Caſt-away*: and he often Entreated thoſe, who ſaw the Diſtreſſes of his mind, *That they would by no means take up any prejudice againſt the ſweet and good wayes of Religion, from what they ſaw of his Diſconſolate Uneaſineſſes.*

It may be, 'twill be profitable unto ſome Diſcouraged minds, to underſtand how he expreſſed himſelf on ſuch occaſions. In Sermons on thoſe words, *I am Oppreſſed, undertake for me*, he much deſcribed it unto us. But in his *Diaries* 'twas thus: At one Time.

'I was almoſt in the *Suburbs of Hell* all day; a 'meer *Magor miſſabib*. I ſaw *Death* and *Sin* full 'of Terror: I thought I never ſought the Glory 'of God: Ah! what a matchleſs Wretch am 'I! Oh! that I could Love above all things, 'and ſeek the Glory of God, and Live contentedly on Him alone! Oh! that I could ſee the 'Blood of Chriſt on my Soul, and at the bottom of my profeſſion. Oh! for a Sight of

'the Myſtery and Majeſty of the Grace and 'Love of Jeſus Chriſt; ſo that all Excellencies 'might fall down before it!'

At another Time.

'I am in a woful Frame; far from ſaying, 'with Dr. *Avery*, *Here I Ly, not knowing what 'God will do with me, but tho' I thus Ly, God doth 'not Terrify me, either with my Sin, or with my 'Death, or with Himſelf.*

At another Time.

'If God ſhould yet Save my Soul, and His 'Work in my Hand, it would be amazing 'There is a, *May be*! If theſe Inward Troubles 'hold, I ſhall be forced to lay down my work. 'O Lord, ſtep in for my Relief! O the worth 'of the ſenſe of Gods Love in Chriſt!'

At another Time.

'I am oppreſſed unto Death, and fill'd with 'the Angry Arrows of God: It ariſeth not at 'preſent, from any *particular Cauſe*, but the ſenſe 'of my woful Eſtate in *general*. Oh! that the 'Iſſue may yet be, *peace*, and that I may not 'fetch comfort unto my ſelf, but by *Faith in 'Jeſus Chriſt*.

At another Time.

'Oh! that Jeſus Chriſt would undertake for 'me! If God marvellouſly prevent not, I ſhall 'lay down my work. O Lord, Appear. Oh! 'for one ſaving ſight, of the Love, and Loveli-'neſs of Jeſus Chriſt. I wiſh I could ſay, as

my

'my dear Tutor, Dr. *Harrison* ſaid, *That he could 'not Live a day, without a freſh manifeſtation of 'God, unto his Soul!*

At another Time.

'The *Eclipſe* of the *Moon* laſt Night, made 'me think, *Oh! that I could mourn bitterly, who 'have Sinned my ſelf into Darkneſs.* How is the 'Earth Interpoſing! Lord, Remove it. Let the '*Sun of Righteouſneſs* in His Glory and Strength 'yet be ſeen by me!

At another Time.

'I have much Reaſon to bleſs God, for Re-'buking of *Satan.* I have been many a Time 'ready to give up all, and lay down my Mini-'ſtry, thinking that God had utterly forſaken 'me, and hid Jeſus Chriſt from me; which I 'would Juſtify Him in. But by the conſidera-'tion of the *Brazen Serpent*, I was ſomewhat 'Recovered.

At another Time.

'I was now ſupported, by the Thoughts of a 'precious JESUS. I ſhould for ever ſink, but 'for Him! When I look Backward or Forward, 'Upward or Downward, I Dy, I Sink; but 'when I Look at the Sweet JESUS, I Live. I 'may Reſolve with Dr. *Preſton*; (O that I 'could!) ſaying, *I have often Try'd God, and now 'I'l Truſt Him.* It's a Good Reſolution; Lord, 'Help me to it! At another Time.

'I would gladly think, *That God is my Father.*

'And if ſo, Oh! what Glory is due to the 'Riches of *Free Grace!* Oh! how glorious is 'that Grace, and how will it ſhine through all 'Eternity! If ever I ſee my ſelf *Safe* at Laſt, I 'muſt for ever cry out, *I am wonderfully Saved!*

In fine. One Thing that much Reliev'd him in his Internal Troubles, was, what he had Occaſion (thus) to write in his *Diary*, a little before his End.

'I do more ſee, into the Great Myſtery of 'our *Juſtification* by *Faith*, meerly of *Grace*. There 'is no Reſpect in it, unto *This*, or *That*; but 'Jeſus Chriſt having wrought out a *Redemption* 'for us, and by His Active and Paſſive Obedi'ence procured a Sufficient *Righteouſneſs*, and 'making a *Tender* of it in the Goſpel, it becomes '*Mine*, by my Accepting of it, and Relying on 'it alone, for Salvation. And ſhall I not Ac'cept of it? God forbid!

'I ſee (ſaith he) there are Two Things, 'wherein I can't eaſily Exceed: *viz.* In Aſcrib'ing to the *Grace* of God, the *Freeneſs* and *Rich'neſs* of it, in mans Salvation; And in Aſcribing 'to the *Righteouſneſs* of Chriſt in mans *Juſtification.*

At Length, Diſmal *Pains* of the *Gout*, with a Complication of other Maladies, confined him, for a Quarter of a Year together. Under the *Pains* of his Confinement, he took an Extraordinary Contentment in the *Fifty Third Chapter* of *Iſaiah*, which repreſents the *Sorrows* of our Lord

Jeſus

Jesus Christ, whereby all our *Sorrows* are Sanctified: And he would often Roll over those words of our Saviour, elsewhere occurring, *They pierced my Hands and my Feet.* When the Remainders of his Flock, which waited on him to *New England*, Visited him, his usual and Solemn Charge unto them was, *I Charge you, That I find you all safe at last!* My Brethren, God make the charge of your Dead Pastor abide upon you. For some Time in his last Sickness, his Heavenly Soul was harrassed, with terrible Discouragements: Under all of which, it was yet a common Expression with him, *The Master hath done all things Well.* But at *last*, he arrived unto a Blessed Satisfaction, That the Lord Jesus Christ, had made his *Peace* in Heaven, and that he was going into Eternal *Peace.* Yea, at the *worst*, he would say, *That his Fear was not so much about the End of all, as about what he might meet withal in the way to that End.* He had begun to prepare a Sermon for our *South Church*, upon those words, *Who is this that comes up from the Wilderness, Leaning on her Beloved?* And he now spoke of it, as Expressing his own Condition; *Thus am I going* (said he) *out of the Wilderness of all my Temptations, Leaning on my Blessed Jesus!* When his Affectionate Friends, were weeping about him, he bestow'd this Rebuke upon them, *Away with your Idols! Away with your Idols!* It was not very long before he fell Sick, that he wrote this pas-

sage in his *Diary*. 'I was affected, with what 'I Read, of Mr. *Shewel* of *Coventry*, who dyed 'in the Pulpit. *Lord, Let not me Dy meanly, but 'in Dying bring much* Glory *to Thee.* And now, it shall be so! At last, just as he was going to Expire, he seem'd as if he had some Extraordinary Apprehensions, of the *Glory*, in which our Lord Jesus Christ is above Enthroned: He Strove to Speak unto his Vertuous Consort, and anon Spoke thus much, *Oh! What shall I say! He is altogether Lovely!* His Worthy Sister-in-Law, then coming to him, he said, *Oh! All our Praises of Him here, are Poor and Low Things!* and then added, *His Glorious Angels are come for me!* Upon the saying whereof he Closed his own Eyes, about the Time when he still opened his Bible for his Publick Labours: On the Lords Day, about Three in the Afternoon; and he never opened them any more.

This was he, whom you are now going to *Bury*; but I pray you, *Bury* not with him, all the Holy Counsils, and Warnings, that we have heard from him; *Remember how you have Received and Heard.*

He was one, who took much Notice of what was from the Oracles of God, Spoken to him, in the *Sermons* of other men. He ha's much repleniſhed his *Diaries*, with Remarks of this Importance; *I heard a good Word to Day!* And he would often decline going to *Feasts*, whereto his

Friends

Friends invited him, that he might go to *Private Meetings* in some other parts of the Town, where he might at the same Time *Feast* on the word of God. Thus, more particularly,

At one Time.

'I heard a very Good Word. *Are ye not Carnal?* Ah, Lord, I am *Carnal*. The Lord give me His *Spirit*, to make me *Spiritual*! I was in many Things justly Reproved: Let me take it, and be wrought into the *Likeness* of this Good Word.

At another Time.

'To day I heard a most precious Word, with which I was much Edified and Refreshed, *viz. Christ is All.* Oh! that I might never forget it! Oh! that it might be written upon the Table of my Heart! Let my Soul feed upon it forever. It was very Seasonable. Though it was a Day most Intolerably *Cold*; so *Cold*, that there was little writing it; yet it heartily *Warmed* me. I needed a *Christ*: Oh! that I could get Him, and keep Him forever! I would make Him my *All*, and count Him my *All*. I need a *whole Christ*: Oh! that I may prize a *whole Christ*, and Improve a *whole Christ*. I have of late thought, that this may be one Evidence of my Right unto Glory, that *Christ* is more precious to me than ever.

What I say upon it, is; *Imitate* him, in a point so *Imitable*. This *Preacher* is well worthy to be Imitated, as he was an *Hearer*.

You can all teſtify, that he was none of thoſe *Cold Preachers*, whereof one Complains, *Verba vitæ in quorundam Doctorum Labijs, quantum ad Virtutem, et Efficaciam Moriuntur: Adeo enim tepide, adeo remiſſe, verba Dei annunciant, ut Extincta in Labijs Eorum penitus videantur; unde Sicut ipſi Frigidi ſunt, et Extincti, ſic Frigidos et Extinctos relinquunt, et utinam non facerent, Auditores.*

For his *Preaching*, he particularly preſcribed unto himſelf, according to a *Memorandum*, which I found thus Entred in his *Diary*.

'Old Mr. *Thomas Shepard*, when on his Death-bed, ſaid unto the young Miniſters about him, *That their work was great, and called for great ſeriouſneſs.* For his own part, he told them Three Things. Firſt, That the Studying of every Sermon, coſt him *Tears*; he *wept* in the Studying of every Sermon. Secondly, Before he Preach'd any Sermon, he *Got Good* by it himſelf. Thirdly, He alwayes went up into the Pulpit, as if he were to give up his *Accounts* unto his Maſter. *Oh! that my Soul* (adds our *Baily*) *may Remember and Practiſe accordingly!*

To this his *Preaching*, when he ſaw God gave any Succeſs, he would ſtill, in his private papers, take as Thankful a Notice, as if great Riches had been heaped in upon him. And yet he would add, [ſuch paſſages I ſometimes find.]

'Let

'Let my Soul Rejoyce. But, Lord, keep me 'from *Pride*. I deſire to be Humbled for it. Do 'I not know, that God makes uſe, of whom He 'pleaſes, and uſually of the *Weakeſt*! *No Fleſh 'ſhall Glory*!

But if the Word Preached, by this *Lively* Diſpenſer of it, *Live* not in our *Lives*, after he is *Dead*, he will himſelf be, which, he often told you, he fear'd he ſhould be, in the Day of God, a *Witneſs* againſt many of you.

That we may then meet him with Joy, *Let us Remember them, who have ſpoken to us the Word of God, and follow their Faith, conſidering the End of their Converſation.*

But be thou ſenſible, O all my Countrey of *New England*, how much thou art weakened, by the Departure of ſuch *Bleſſings* to the World of the *Bleſſed*.

Thy *Baily* could ſometimes write ſuch paſſages as this, (I find) in his Reſerved Papers.

'There was a Day of *Prayer*. God was with 'me in *Prayer*, helping me to plead with Him 'an Hour and half, *for this poor Land*, and in 'ſome meaſure to *Believe* for it. I hope, God 'will hear and help.

Such an one taking Flight from thee, Let thy Lamentations thereupon be Heard; *My Father, my Father*!

APPENDIX.

The Character of a Christian.

Act. XI. 46.

The Disciples were called CHRISTIANS.

Ecclesiastical History mentions this particular Disposition, in one of the Primitive *Christians*, and *Confessors*; That when the Sworn Enemies of *Christianity*, Examined him, *What he was?* he would still give them no other Answer, but this, *I am a Christian*: If they asked him, what Countrey-man he was, or, what Employment he had, or, who were his Friends, or, any other matter, his Answer to them still was no other than this, *I am a Christian*: Thus he still Answered, although he ran the hazard of his Life, by making such an Answer!

It is to be supposed, that *Most*, if not *All*, of the Persons, who Compose the Assembly, now together in this place, if they should be asked, *What they are?* would make that Answer, *I am a Christian*: And indeed there is no Danger; 'tis

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a matter of some Credit, among us, in such an Answer. But then there is another Question, hence proper to be Considered: *What is a CHRISTIAN?* And it is to be feared, That very many, who wear that *Worthy Name*, can make either but a sorry Answer to that Question, or such an Answer as must carry their own Confutation, and Condemnation in it.

You are at this Time, to be Entertained with a Discourse on that Important Question. And we may fitly Introduce our Discourse, with some Enquiry into the *first Original* of that *Name*, CHRISTIANS; which Enquiry may Receive satisfaction, from the words now Read unto us.

The Gospel of our Lord Jesus Christ, was begun to be Preached unto the *Gentiles*: *Antioch* particularly was a City of the *Gentiles*, where the Preaching of the Gospel was Crowned with a great Success. And at this *Antioch* it was, that the Name of CHRISTIANS, was first put upon the people, who *Received the Love of the Truth* of that Gospel. It had been predicted, as a thing to come to pass at the coming of the *Messiah*, in Mic. 4. 5. *We will walk in the Name of the Lord our God for ever and ever.* And there now seems a partial completion of this prediction, in our having the Name of CHRISTIANS; for CHRIST, is the *Name of the Lord our God.*

We have Two Things here before us, that seem Remarkable. First,

First, We have the *Name*, which was betimes faſtned upon the *Diſciples* of our Lord Jeſus Chriſt. This Bleſſed people, had hitherto called one another, by the Name of *Diſciples*, becauſe of their ſubjection to the Inſtruction, and Protection, and Government, of the Lord Jeſus Chriſt. Becauſe of their *Faith* alſo, they call'd one another *Believers*; Becauſe of their *Love*, they call'd one another *Brethren*; and they called one another *Saints*, becauſe of their *Holineſs* unto the Lord. Their Enemies all this while, called them *Nazarenes*, and *Galilæans*, becauſe our Lord was Conceived, and had Reſided at *Nazareth* in *Galilee*; and His Apoſtles were moſtly of that Countrey. But now, the Honourable Name of CHRISTIANS, became *That*, by which they were afterwards moſt of all diſtinguiſhed.

Secondly, We have the *Place*, where this Venerable Name firſt of all began. This was at *Antioch*. There were, it may be, no fewer than Seven and Twenty Cities of *Aſia*, wearing the Denomination of *Antioch*: Which was occaſioned by two ſeveral *Antiochus*'s, potent Princes, who founding, repairing, and enlarging the ſeveral Cities, procured them to be thus from themſelves denominated: or elſe their Favourites took this way of naming Cities from them to be Recommended unto their Favour. But the *Antioch* here mentioned, was undoubtedly That in *Cæloſyria*,

Cælosyria, the *Metropolis* for the Trade of these Regions. It was called, *Antioch the Great*; Behold here, as *Great* a Thing, as any that ever made it so: A *Church* of CHRISTIANS, here first wearing so *Great* a Style. The Evangelist *Luke*, who writes the Story of this thing, was a *Citizen* of *Antioch*: and behold, what a memorable Note he Leaves, for the Everlasting Reputation of the Town, whereof he was a *Citizen*: the Style of CHRISTIANS, was never heard of, says he, till first at my Town of *Antioch*. It had been foretold unto the people of *Christ*; *The Sons of them that Afflicted thee, shall come stooping unto Thee.* See now that prophecy in a small part fulfilled! In that very City, which had been the *Seat*, and still bore the *Name*, of *Antiochus*, the most Bloody Tyrant, that ever *Israel*, the people of *Christ* had groaned under, that people are now multiplied; and obtain an Appellation, which must be extended as far as any part of the Earth, which the Sun shines upon, and continued as long as the Sun & Moon Endure in Heaven.

Two Things one would now Enquire.

First, Who it was that first gave the Name of CHRISTIANS, to the *Disciples* of our Lord? Of that I say, It is not probable, That this Name was imposed upon the *Disciples*, in a way of Derision, by their *Persecutors*: Their Persecutors would rather have contrived a more Derisory or

De-

Defamatory Name for them, and have call'd them, as one saies, *Crucifixians*, or some like Term of Contempt. It is much more probable, That the *Disciples* Assumed this Name to themselves, by their own Election. The Greek word, *CHREMATISAI*, here used, for *Called*, signifies, a *Calling*, with some very solemn and signal, and singular Circumstances. Yea, 'tis related by *Johannes Antiochenus*, that *Evodius*, the Minister of the Church at *Antioch*, at a *Church Meeting* agreed with them, to take this Name upon them. It should seem, that there was a special Direction, from the Holy Spirit of *Christ*, unto them, for their doing of it.

Secondly. Why the Name of CHRISTIANS; A Title desived from no person in the Trinity, but the *Second*; and from no other Character of that Second Person, but *This*?

Of That I say; 'Tis only the *Second Person* in the Trinity, which took our *Nature* upon Him. Our *Name* therefore is very fitly fetch'd from that Second Person. 'Tis only in CHRIST, and thro' CHRIST, that God becomes our God; and it is by CHRIST, that He does whatever is done for us. How Agreeably, are we called, *Christians*, to acknowledge this? As for the Name of JESUS, it signifies, *A Saviour*; Now none of us vain *men*, have any claim to any share with our Lord, in His being so. Since, There *is no other Name under Heaven, given among*

mong men, whereby we must be Saved, it is not fit that this *Name* ſhould be put upon any *among men under Heaven*. They who have call'd themſelves JESUITES, in the Laſt Age, are a *preſumptuous* as well as a *pernicious* Generation. But the Name of CHRIST, ſignifies, *Anointed*. Now to ſomething of This priviledge *we* alſo are Advanced: The Apoſtle ſaies, *We have Received an Anointing*: And the Pſalmiſt ſays, We are *Fellows with our Lord in this, tho' He be Anointed above us all.*

Having thus briefly diſpatched theſe *Two* Enquiries, there is a *Third*, which remains, to be the Subject of our further, and moſt ſerious Meditations. Namely;

What is a CHRISTIAN?

Two *Preliminaries* are to be Conſidered.

Firſt; Many a man is not *Really* a *Chriſtian*, that yet is *Viſibly* ſo. As the Scripture ſayes, in Rom. 2. 28. *He is not a Jew, that is one outwardly*: Thus we may ſay, *He is not a Chriſtian, that is no more than outwardly ſo.* 'Tis true, A mans being *Viſibly* a *Chriſtian*, is that which Entitles him to the External Priviledges of *Chriſtianity*, in the Churches of God; *Non Judicat Eccleſia de Occultis.* But a man muſt be *Really* a *Chriſtian*, if he would not periſh among *Infidels* at the laſt.

Secondly; A man that is *Really* a *Chriſtian*, may have many *Unchriſtian* Diſorders in his Heart & Walk. Alas, my Friends, All is not *Chriſtianity*, that is done by every *Real Chriſtian*! He was a *Real* and a *Firſt-rate Chriſtian*, who ſaid, in Rom. 7. 22, 23. *I Delight in the Law of God after the Inward man, but I ſee another*

Law

Law in my Members. Thus it may be ſaid of a Good man; *He Delights in every Good Thing, ſo far as he is a Chriſtian man: but you may ſee ſuch a man do many Things, that are far from Chriſtian.*

Prepared with theſe Two Conſideration, Let us now paſs on to Conſider, What a *Chriſtian* is? What are the points of *Real Chriſtianity*, which every *Chriſtian*, as far as he is a *Chriſtian*, does come up unto.

Give your Attention, Sirs; Your Condition for Eternity, is going to be determined.

I. A CHRISTIAN, is one, who Adores the Lord JESUS CHRIST, as very *GOD*, and who Accepts that Lord, as His *own GOD.* The man, who does not Look upon our Lord *Jeſus Chriſt*, as more than a man, is no *Chriſtian.* The Old *Arians* were but *Pſeudo Chriſtians.* A *Chriſtian* ſees that our Lord Jeſus Chriſt is a man, but he ſees this man to be perſonally United unto the *Second Perſon* in God. This is mentioned as the Firſt, and Grand, Article of *Chriſtianitie*, which is the *Myſtery of Godlineſs*, in 1 Tim. 3. 16. That our Lord Jeſus Chriſt is no other than *God manifeſt in the Fleſh.* A man may be a notable Preacher of *Chriſt*, and write whole Books, about, *The Knowledge of Chriſt*, and yet not be a *Chriſtian.* Mighty Numbers of thoſe *Heretick*s, which are called *Socinians*, do at this day cover the face of *Chriſtendome*, as the *Frogs* did *Egypt* of old: They hold, that our Lord Jeſus Chriſt, is God, not by *Nature*, but only by *Office*; and not from *Eternity*, but only

ſince

ſince His *Reſurrection*. The *Mahometans* are as Good *Chriſtians*, as theſe miſerable *Hereticks*; for the *Mahometans* grant our Bleſſed *Jeſus*, to be a Glorious *Prophet* of God. Yea, there are better *Chriſtians* than theſe, among the *Mahometans*; for there is a Potent Sect lately riſen among the *Mahometans*, called, *The Good Followers of the Meſſiah*, who hold that our *Chriſt* is *God, and the Redeemer of the World*. No, A *Chriſtian*, is one, who counts himſelf Robb'd, of all his *Hope*, and all his *Joy*, and all his *Life*, if the *God-Head* of his Lord Jeſus Chriſt, ſhould be queſtioned. A *Chriſtian* expects from his Lord, ſuch a *Righteouſneſs* as will Entitle him to Life, and ſuch a *Sacrifice* as to Expiate all his Guilt, and ſuch a *Spirit*, as will Sanctify him throughout, and at laſt Raiſe him out of the Duſt, unto Heavenly and Eternal Glory. Now the Foundation of all this Expectation in the Chriſtian, is, *My Chriſt is God as well as Man!* When the Apoſtolical Writings have called our Lord Jeſus Chriſt, The *True God*, and, The *Great God*, and *God over all*; the *Chriſtian* is one that Heartily Subſcribes unto it. The *Chriſtian* thinks of the Lord Jeſus Chriſt, That this His Lord, *Is every where*, and, *Knows every thing*, and, That His Lord is, *The Lord God Omnipotent*, and, *That all Things were made by Him*, and, *That He Upholds all Things*.

There were *Chriſtians* in the Dayes of the

Old Teſtament; All the Faithful People of the *God of Abraham*, were *Chriſtians*, tho' that Name were not yet Formally put upon them. Now thoſe old *Chriſtians*, did Worſhip the *Meſſiah* as *God*: *Joſhua* did ſo. *Jacob* was one of thoſe old *Chriſtians*; and he ſaid of the *Meſſiah*, *This is the God that fed me all my Life Long*. *Job* was another of them; and he ſaid, *In my Fleſh, I ſhall ſee God*: From whence, even a Jewiſh Rabbi, who was no *Chriſtian*, infers, *The Word of God will take Fleſh in a Woman on Earth*. *David* was a *Chriſtian*; and he ſaid of the *Anointed One*, our *Chriſt*, in Pſal. 45. 7. *Thy Throne, O God, is for ever and ever*. *Iſaiah* was a *Chriſtian*; and he ſaid, of the *Chriſt*, who is *the Child born, the Son given unto us*, in Iſa. 9. 6. *His Name ſhall be, God, The Mighty*.

Unleſs our Lord Jeſus Chriſt, be unto a man, *God* as well as *Man*, and the very *God*, whoſe *Name alone is JEHOVAH*, That man cannot be a *Chriſtian*. The *Chriſtian* accounts our Lord Jeſus Chriſt, *The God, which is, and which was, and which is to come*; that is to ſay, The Eternal JEHOVAH. The *Chriſtians* of the *Old Teſtament*, were of this Apprehenſion; and therefore, in multitudes of paſſages, concerning the Works of the *Meſſiah*, all over the *Old Teſtament*, the Name of JEHOVAH is Aſcribed unto Him. [Thus in Zech. 12. 10. Thus in Zeph. 3. 9. Thus, in Jer. 33. 16.] The *Jews* themſelves are ſo ſenſible

ſenſible of This, that tho' they Deny our *Jeſus* to be the *Meſſiah*, yet ſeveral of their own Rabbi's, do confeſs, That when the Meſſiah comes, he ſhall be called, *The Eternal JEHOVAH*; and, that the *Meſſiah*, is intended when 'tis ſaid, *Jehovah ſhall build up Jeruſalem.* There was a *man*, whom the Jews did Stab with a *Sword.* But the Old *Chriſtians* among the *Jews*, look'd upon that man, to be Aſſum'd by the *Wiſdom* of God, into one perſon with Himſelf; Hence, they reckoned, the *Meſſiah*, to be the *Wiſdom* of God; and as in Zech. 13. 7. that *Stab'd man*, they ſaw, was a *Fellow*, an Æqual, unto *Jehovah*, the Lord of Hoſts.

But when the *Chriſtian* ſees the Demonſtration of this *Myſtery*, That his Lord Jeſus Chriſt, is very *God*, and by an ineffable Generation from all Eternity, *The Son of God*, he does there-*on*, and there-*fore*, make choice of this Lord, for his *own God.* The Language of the *Chriſtian*, is that which *Thomas* uſed when he ſaw our *Chriſt*, after His *Reſurrection* from the Dead, in Joh. 20. 28. *My Lord, and my God!* That famous Roman Pagan Governour, *Pliny*, gave this Deſcription of the *Chriſtians*, in his Time, *That they Sang Hymns unto one CHRIST, as unto a GOD.* Sirs, If we are *Chriſtians*, We offer up our Praiſes and our Prayers, unto our CHRIST, as our *God*; and as unto *God*, we devote our ſelves unto Him. It was uſual with the ancient *Idolaters*, to *Brand*

themſelves, in token of their Devotion to the *Idols*, whoſe *Brands* they wore, with ſuch Characters, as are forbidden in *Leviticus*. With a Golden, or an Iron Stamp, they ſometimes *Branded* themſelves, with the *Mark* of their *Idol*; as a *Thunderbolt* was the *Mark* of *Jupiter*, an *Helmet* of *Mars*, an *Ivy* of *Bacchus*. They ſometimes *Branded* themſelves, with the *Name* of their *Idol* at large; as *Jupiter*, or, *Mercurius*, and the like. And they ſome times *Branded* themſelves, with the *Number* of his *Name*; that is, with other *Letters* privately agreed by the Fraternity, which together would amount unto the ſame *Number*, with the Known Letters of his *Name*. I will not Report what ſome zealous *Chriſtians* in the Primitive Times, did in oppoſition to this *Idolatry*. But this I will ſay; Every *Chriſtian* does *brand* himſelf, with a certain *Stamp*, in token, That CHRIST is the *God*, whom he devotes himſelf unto; Now, the Name of, A CHRISTIAN, is that *Stamp*: As long as he wears the Name of, A CHRISTIAN, he thinks, CHRIST is *my God*; *I am to Truſt Him, Fear Him, Love Him, as my God forever.*

There is no *Chriſtian*, who does not Receive the Doctrine of the *Trinity*, as an Article of his *Creed*. Now, a *Jew* lately Turn'd *Chriſtian*, recieved it with this peculiar Emphaſis. It is ſaid, [for ſo *he* Read it, and *we* may Read it ſo.] in Deut. 6. 4. *Hear O Iſrael, The Lord, our God, the Lord,*

Lord, are One. Behold, saves he, Here are *Three*; and yet it is added, These Three are but one. But it is the *Second Person*, that here more Eminently chooses to be called, *Our God*, because *He* would more especially be *Ours* by Taking *Our* Flesh and Blood upon Himself; and it is *in Him*, that God becomes *Ours*. Truly, A *Christian* beholds the Lord Jesus God, as that *Person* of *God*, wherein God becomes eminently *Ours*, and he cryes out, *Oh! my God, my God, forevermore!*

II. A CHRISTIAN, is one well satisfyed in *JESUS of Nazareth*, as the *Messiah* promised of God, unto the World.

The world was through all Ages Entertained with *Promises*, of a *Messiah*, to Redeem us from the *Curses*, which the Wrath of God for Sin hath brought upon us, and from the *Mischiefs* done to us, by that *Old Serpent*, the Devil, in our Hearkening unto him. These *Promises* are every where Scattered up and down, in the Scriptures of the Old Testament even from the Third of *Genesis*, to the Fourth of *Malachi*. Now, tis Essential unto a CHRISTIAN, to entertain the Blessed JESUS of *Nazareth*, as the *Messiah* Exhibited in all of these *Very Great and Precious Promises*. And there are especially Two Things, that Convince a *Christian* of it.

First, A *Christian* is Convinced, That in our JESUS, all the ancient *Oracles* about the *Messiah*, have their full Accomplishment. You'l easily

bring a *Chriſtian*, to joyn in a Conſort with the Song of *Mary*, in Luk. 1. 55. In Him, *God has Helped us, as He Spake to our Fathers.* A *Chriſtian* will ſoon be Convinced, That there did no Conſiderable Thing befal our JESUS, but what the Ancient *Oracles* did foretel concerning the *Meſſiah.* And, a *Chriſtian* will ſoon be Convinced, That whatever the Ancient Oracles did foretel concerning the *Meſſiah*, can be evidently found in our JESUS. Yea, any *Rational man* might be preſently Convinced of This! There are eſpecially Two Things in our Illuſtrious JESUS, at which the miſerable *Jews*, are *Scandalized*: His *Birth*, and His *Death.* But in both of theſe, the *Chriſtian* ſees an Aſtoniſhing Accompliſhment, of the Prophecies, in the Ancient Oracles of God. The *Meſſiah* was to be *Born*, before the Tribe of *Judah*, ſhould be utterly Stript of Lawgivers; and while the *Second Temple* was yet ſtanding; and within Four-hundred and Ninety Years, after the Proclamation of *Cyrus* for the Rebuilding of *Jeruſalem.* Now ſayes the *Chriſtian*, *So was my Bleſſed Jeſus!* The *Meſſiah* was to be *Born*, at *Bethlehem*; and, *Born* of a *Virgin*; and, *Born* of *Obſcure Parentage.* Now ſayes the *Chriſtian*, *So was my Bleſſed Jeſus!* The *Meſſiah* was to Ride upon an *Aſs Colt*, when He came to Work out our Salvation. Sayes the *Chriſtian*, *My Jeſus did ſo!* The *Meſſiah* was to be *Deſpiſed* and *Rejected* of His own Country-men. If the *Meſſiah* be not yet come, then whenever He does come, the

Jews are to deal with Him, just as they did with our *Jesus*. Upon this the *Christian* sayes, *No, my Jesus was He!* The *Messiah*, after His being a Publick Preacher *Three years and an half*, was to be made a *Sacrifice* for the Sins of men, & thereupon the *City* and the *Temple* were to fall under horrible *Desolations*. *Was it not so with my Jesus?* Will the *Christian* say. The *Messiah* was to be *Betray'd* by one of His own *Disciples*; He was to be *Try'd* and *Judg'd*, as a *Malefactor*; He was to have His *Hands*, and His *Feet Pierced*, that is, to be *Crucified*: *Vinegar* was to be offered unto Him in His *Agonies*; He was to be Rob'd of His *Garments*; He was to Suffer with the worst of *Criminals*; He was to be Buryed in the Tomb of a *Rich man*; like *Jonah*. He was to *Rise again*, and the *Gentiles* were thereupon to come unto Repentance. All this was predicted of the *Messiah*; Well then, sayes the *Christian*; *My Jesus is the Messiah, for in Him is all of this gloriously come to pass!*

Again; A *Christian* is convinced, That the *Miracles* wrought by our JESUS, could be wrought by none but the True *Messiah*. It is said of our JESUS, *The Son of David*, in Rom. 1. 4. *He was Declared to be the Son of God with power*. The *Miracles* of our Lord Jesus Christ, are called, *Powers*; and they may well be called so inasmuch as they are Expressive of Supernatural *Powers* over the Creation of God. Now, who

a *Chriſtian* ſees the *Miracles* done by our Bleſſed JESUS, he is convinced of our Lords *Divinity*, and convinced of our Lords *Meſſiah-ſhip*, immediately; and he cries out, *Oh! This my JESUS, is the Son of God!* The *Chriſtian* is very ſure, That our JESUS, wrought ſuch *Miracles*, as are in the Goſpel Related of Him: Stupendous *Miracles* wherein, *The Blind Received their Sight, the Lame Walked, the Lepers were Cleanſed, the Deaf heard*, the *Devils* that were the Inſtruments of Inflicting ſuch Calamities were caſt out, and *the Dead Raiſed up*. The *Witneſſes* of thoſe *Miracles* are Inconteſtable. The Obſtinate and Enchanted *Jews* themſelves do in their *Talmuds* own thoſe *Miracles*. But then the *Chriſtian* is very ſure, That God would never have permitted ſuch *Miracles* to be wrought by our JESUS, if He had not been the *Meſſiah*. Indeed, a *Falſe Prophet* may have a *Sign*, accompanying of Him. Yet, ſuch is the Compaſſion of the Good God unto the World, that ſomething or other always adhæres to the *Miracles of a Ly*, whereby the Deluſion may be detected. Whereas the *Miracles* of our JESUS were ſuch, that the more men Examine them, the more *proofs* will appear, of their being the *Seals* of the Great God, unto the Truth of all that He Declared. Our JESUS came, the *Chriſtian* ſees him coming, a man of Univerſal *Holineſs*, and full of Endeavours to promote all that is *Holy and Juſt and Good*. He

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Aſſerted Himſelf to be the *Meſſiah*; and for the Evidence of this Aſſertion, He not only did leſſer Wonders, but alſo Raiſed the *Dead*, who had been divers Dayes putrifying in their *Graves*; and this in His own *Name* too: Yea, He Rais'd Himſelf alſo from the *Dead*, after He had been Stab'd thro' the Heart, and Hung Six Hours on a Croſs, and Lay in a Sepulchre for Three Dayes together. If any man ſhould maliciouſly ſay, *That all this was nothing but an Impoſture of the Devil*; God Almighty would never *Pardon* that man, throughout Eternal Ages! The *Chriſtian*, upon the ſight hereof, ſays like that Officer, who ſaw ſomething of it, *Certainly this was the Son of God.* What ſays the *Chriſtian*? *O my JESUS, There are no works, like thy works; Thou art the Meſſiah that was to come.*

III. A CHRISTIAN, is one who Acknowledges the matchleſs JESUS, to be the *Prieſt*, the *Prophet*, and the *King*, Appointed by God, for the Everlaſting Acknowledgments of all His People. The Name of MESSIAH, which is given to our Lord Redeemer, it may be *Seven Times* in the Old Teſtament, is the ſame with CHRIST, which is in the New Teſtament given perhaps, above Two Hundred and Fourſcore Times unto Him. The Name ſignifies, *The Anointed.* Now there were *Three Offices* of much Influence, in the Old Church of God; that

that of a *Prieſt*, that of a *Prophet*, and that of a *King*; and it was uſual for them, who ſuſtained theſe *Offices*, to be *Anointed* thereunto. Theſe *Offices*, and the *Anointings* wherewith perſons were ſet apart for theſe *Offices*, were ordered by the God of Heaven to be Typical of our Sacred JESUS. His being, *The Anointed*, is His being both Commiſſioned and Qualified, for all the Offices of our *Lord-Redeemer*. And now, what is a CHRISTIAN, but a Believer on a CHRIST? One who Believes in the Bleſſed JESUS, as Glorioufly Executing all the *Offices* of a *Mediator*.

Particularly; Firſt, unto a *Chriſtian*, our Bleſſed *Jeſus*, is a *Prieſt* for ever. 'Tis ſaid, in Heb. 3. 1. *Conſider the High Prieſt of our Profeſſion, Chriſt Jeſus*: Chriſt Jeſus is the *High-Prieſt* of the *Chriſtian Profeſſion*; A *Chriſtian* makes *Profeſſion* of being Reconciled unto God, by no *High Prieſt*, but *Jeſus Chriſt*. A *Chriſtian* is one who ſees himſelf utterly unable to make that *Reparation* unto God for the wrongs done by our Sins unto Him, which His Juſt Law requires. He therefore flies unto the Lord Jeſus Chriſt, as the only *High Prieſt*, that can Repair thoſe wrongs, and make *Atonement* for him. What is a *Prieſt*? We have the *Definition* of one, in Heb. 5. 1. *He is one ordained for men, in Things pertaining to God, that he may offer both Gifts and Sacrifices for Sins.* Now ſays the *Chriſtian*,

stian, I know no such Priest, but my Blessed Jesus! The *Christian* apprehends the Lord Jesus Christ, as a *Priest Sacrificing* for him. He Assents to that in Heb. 9. 26. *He hath appeared to put away Sin, by the Sacrifice of Himself.* He sees the Lord Jesus Christ, yielding both Active and Passive *Obedience* unto God, on the behalf of His Elect: He sees this *Obedience* of the Lord Jesus Christ, as his *Ransome* from Eternal Miseries. All the Relief, that a *Christian* has against the Fears of the Wrath of God is This; *Christ hath Loved us, and given Himself for us, an Offering and a Sacrifice to God, of a sweet smelling Savour.* Ask a *Christian, How do you think to find Acceptance with God?* He'l tell you, If he be a Christian, he'l tell you, *'Tis thro' the Merits of the Obedience of my Lord Jesus Christ alone.* The *Christian* also apprehends the Lord Jesus Christ as a *Priest Interceeding* for him. He assents to, That, in *Heb. 7. 25. He is able to Save to the uttermost, seeing He ever Lives to make Intercession.* He sees the Lord Jesus Christ, as a *Legal Surety*, and as a *Publick Person*, gone into the *Holy of Holies* for us; He sees the Lord Jesus Christ, with our Names on His *Breast*, there powerfully pleading for our purchased Salvation. A *Christian* has nothing to support him under all his Daily *Corruptions*, and his Daily *Temptations*, but this, *My Jesus is my Advocate!* The Soul of the *Christian* even *Lives* upon this Cordial, *My Christ*

Christ Lives in Heaven, to make Intercession for Transgressors.

Again, The Blessed *Jesus* is the *Prophet* of the *Christian*; the *Shepherd* and *Bishop* of his Soul; the *Faithful Witness* of God unto him; and his perpetual *Counsellor*. A *Christian* sees his Blessed *Jesus*, and saith with that *Multitude*, in Mat. 21. 11. *This is Jesus the Prophet.* The *Christian* is one who apprehends the Lord Jesus Christ, as, *A Teacher come from God*; and, a *Teacher*, whose Acquaintance with the Counsels of God, infinitely exceeds all that any mortal man can pretend unto: *Jesus, a Prophet*, (says he) *Mighty in Deed, and in Word before God*! Hence, the *Christian* Embraces what the Lord Jesus Christ has Revealed, as being the True and the Whole *Will of God*; He will *Credit* nothing, with a Sacred Belief, and *Perform* nothing, as a Sacred Worship, except what comes from the Lord Jesus Christ: In every Difficulty, he will go to the Lord Jesus Christ for Direction: and he carries a Dark Soul to the Lord Jesus Christ, with this petition, *Lord, that I may Receive my Sight!* The *Scholars* of an *Aristole* are called, *Aristoteleans.* Thus a *Christian*, what is he but a *Scholar* of *Christ*?

Once more; The Blessed *Jesus* is the *King* of the *Christian*: the *Lord of Life*, the *Lord of Peace*, the *Lord of Glory*, yea, the *Lord of All.* A *Christian* sees his Blessed *Jesus*, and sayes with that

that Sincere Soul, in Joh. 1. 49. *Thou art the Son of God, thou art the King of Israel.* The *Christian* apprehends the Lord Jesus Christ, as the *Master* of the *World*, the *Lord of Hosts*, and of *Angels*, the *Man on the Throne* managing all the *Wheels* of Providence: And as the *Ruler* of the *Church*; the *Spouse* and *Head*, and *Lord* of it, and the *Law-giver* of the Conscience. Hence the *Christian* seeks unto the Lord Jesus Christ, for to have his own Heart Subdued unto the Will of God, and for *Defence* from all Interior Adversaries, and *Conquest* over all. Thus, he *Recieves Christ the Lord*! The Subjects of an *Herod* were called *Herodians*. Thus, a *Christian* is but a Subject of *Christ*.

IV. A CHRISTIAN is one, who Considers the Profound *Humiliation* of the Lord Jesus Christ, as no matter of *Prejudice*; no, but as a matter of unspeakable *Praise* and *Joy*. The foul-mouth'd *Julian*, having Renounced *Christianity*, would Scoff at our Blessed JESUS, calling Him, *The Staked God*. But *Christianity* teaches us, to be infinitely Satisfyed with the Thoughts of what that *Man*, who is *God* as well as *Man*, Suffered on a *Stake*. The *Pagans*, would laugh at the *Christians* of old, saying, *Tu adoras Crucifixum*; What? You are one of the *Fools*, that *Adore* Him that was *Crucified*. The *Christian* Thinks, *I have still the more cause to Adore Him for That!* The *Jews* do still taunt at the *Christians*, with such a Flout

Flout as that; *What? you Adore* Talui, i. e. *an Hanged man.* The *Chriſtian* Thinks, *I had been a Damned man, if He had not been So!* A *Chriſtian* is, *One that is not Aſham'd of a Chriſt on a Croſs.* And indeed, Why ſhould he? The poſture of old *Jacobs* Hands in *Bleſſing* his Children, might intimate unto them, That through a *Croſs* all the *Bleſſing* of Heaven is derived unto us. What we tranſlate, in Iſa. 52. 13. *My Servant ſhall deal prudently,* (which the *Chaldee* Paraphraſe Expreſsly applies to the *Meſſiah,*) may have the *Meſſiahs* laying Himſelf on a *Croſs,* intimated in the Hebrew Original. A *Chriſtian* is not *Scandalized* at it, That his Lord who is the *Everlaſting Father,* was once an *Infant* laid in a *Manger,* where *Beaſts* had their *Fodder*; but he thinks, *This was, that I, with my Infants, who have made our ſelves worſe than Beaſts, may come to be Lodg'd and Fed among the Angels of God.* A *Chriſtian* is not *Scandalized* at it, That his Lord, who is the *High Poſſeſſor of Heaven and Earth,* had *not an Houſe where to lay His Head*; but he thinks, *This was, that I, to whom Hell, the Place of Dragons belonged, may have an Houſe Eternal in the Heavens.* He is not *Scandalized* at it, That his Lord, who is the *Creator of all things,* did Submit unto the poor *Mechanick Employment of a Carpenters*; but he thinks, *This was, that I, who have made Wickedneſs my Employment, may be made a King and a Prieſt unto my God.* He is not *Scandalized* at it, That his Lord, who

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Sitts on the *Throne of Eternity*, ſhould *Wear a Crown of Thorns*; but he thinks, *This is, that I may obtain a Crown of Life.* He is not *Scandalized* at it, That his Lord, who is the *Judge of the World*, ſhould be *Condemned* at the *Bar* of ſinful men; but he thinks, *This is, that I, a vile Sinner, may be Acquitted at the Bar of the Holy God.* He is not *Scandalized* at it, That his Lord, whoſe *Hands* Wield the *Scepter of the Omnipotent*, ſhould have his *Hands nailed* unto a *Tree of Death*; but he thinks. *This is to make Atonement for my medling with the Forbidden Tree, and that I may come to Eat of the Tree of Life.* The *Pains* of *Hell*, he ſees getting hold on his Lord, who is the *Joy of the whole Heaven:* He is not *Scandalized* at it, but thinks, *This is, that I may arrive to pleaſures at Gods Right Hand for evermore!* The *Chriſtian* is wonderfully pleaſed, with Reflections, Like thoſe which occurr, in the Writings of the Ancients; 'The *Maker* of 'man, was *made a man:* He that Rules the 'Stars of Heaven, did Suck the *Breaſts of a Wo*'man: The *Bread* of Life was *Hungry*; The 'Spring of *Life* was *Thirſty*; The *Light* of the 'World ſaw *Nights* of Sleep; He that is the '*Way*, was weary with Travelling; He that is 'the *Truth* was overwhelmed with falſe Accuſa'tions; The *Judge* of the Quick and the Dead, 'was arraigned before a mortal Judge: *Juſtice* 'it ſelf was Condemned by the *Unjuſt*. He

'that

'that is *Diſcipline* it ſelf, Endured *Scourging*; 'The Richeſt Cluſter of *Grapes*, was Crowned 'with *Thorns*: The *Foundation of the Church* was 'hang'd on a *Tree*: *Strength* it ſelf was weaken'ed: *Health* it ſelf was Wounded; *Life* it ſelf 'Dyed.

V. A CHRISTIAN is one who values a *Baptiſm*, into the Name of the Lord Jeſus Chriſt; *Obtains* it, if have not Enjoy'd it; *Improves* it, if he has obtain'd it. *Chriſtians* are the *Diſciples* of the Lord Jeſus Chriſt. Now, all the *Diſciples* of that Lord, in *all Nations*, are to be own'd ſuch, by being *Baptiſed* into the Name of the *Father*, the *Son*, and the *Holy Spirit*. There is no *Chriſtian*, but what would Gladly be *Baptiſed* into the *Name* of CHRIST, and he would thereby openly take upon himſelf the Name of a *Chriſtian*: Tis ſaid, in Mark 16. 16. *He that Believeth, and is Baptiſed, ſhall be Saved.* He that is a *Believer*, will as ſoon as he can, Expreſs it, by his being a *Baptiſed* one. But a *Chriſtian* having been once *Baptiſed*, he doth not altogether Forget the *Baptiſmal Obligations* laid upon him, to be *the Lords*. It is ſaid in Gal. 3. 26. *As many of you, as have been Baptized into Chriſt, have put on Chriſt.* A *Baptiſed Chriſtian* ha's put on the *Livery* of *Chriſt*; and wearing the Name of CHRISTIAN, he is to Remember himſelf, the *Servant* of that moſt *Holy Lord*. Thouſands of *Churches*, at this Day in the Eaſtern parts of *Europe*, when

a Person is *Baptised* in them, there is this Expression used, Such an one, *A Servant of the Lord Jesus Christ, is Baptised.* Sirs, when you were *Baptised*, you were Declared the *Servants of the Lord Christ*; and tho' you were *Baptised*, yet you are no Right *Christians*, if you decline the *Service* of that Heavenly Lord. When some of the *Roman* Emperours, became *Christian*, they Subscribed themselves, *The Vassals of the Lord Jesus Christ.* Ay, That, *That* it is to be a CHRISTIAN. A *Christian*, and a *Baptised Vassal of Jesus Christ*, are of the same Importance. He is one that falls down at the Feet of the Lord Jesus Christ, and affectionately sayes, *Ah! Lord, other Lords besides thee have had Dominion over me, but now I will make mention of thy Name alone.* The *Christian* is one that will not Humour the *Flesh*, one that will not Follow the *World*, one that will not Gratify the *Devil.* JESUS, JESUS, *That* is the Name of His only Lord. He heartily sayes, *Lord, I am thy Servant; Thy Vows are upon me, to be so!* Yea, come to a *Christian*, and satisfy him, about any Thing, *This Thing will be a Service to the Lord Jesus Christ*; you need not any other Argument for to perswade him unto the Thing. *Oh! may I Serve my Christ!* of this the Christian sayes, *'Tis all my Salvation, and all my Desire!*

VI. A CHRISTIAN is one, who Endeavours to Imitate the *Example* of the Lord Jesus Christ, in those Things, wherein He has required our

Imitation of Him. Indeed, there are *Mediatorial* performances and preheminencies of our Lord Jesus Christ, wherein He is *Inimitable*. But such was the *Ordinary Conversation* of our Lord Jesus Christ upon Earth, as that He could say, in Joh. 13. 15. *I have given you an Exemple, that ye should do as I have done.* The *Exemple* of our Lord Jesus Christ, is in this Book of His, mightily Inculcated on every *Christian*; yea, our Lord sayes unto us, in Luk. 14. 27. *Whosoever doth not come after me, cannot be my Disciple*; which is to say, *He cannot be a Christian!* The *Images* of the Lord JESUS CHRIST on the Wall, are not Agreeable unto a well instructed *Christian*. But instead of that, the *Christian* would fain have an *Image* of the Lord *Jesus Christ*, in the Dispositions of his own Heart & Life. The *Christian* sayes up his chief Happiness, in being made like unto the Lord *Jesus Christ*; and he dayly aspires to be changed into that *Image, from Glory to Glory*. What is a *Christian?* Briefly; He is a *Christ like* man; and one, who, *as He that hath called him is Holy, so, would be Holy in all manner of Conversation.* There have been Persons in the world called, *Ciceronians*; & their Fancy ha's been, that whatever *Phrase* or *Word*, they could not find in the Works of *Cicero*, they would hardly make use of it. Thus, if men dislike every Thing, that is contrary to what might in the *Walk of Christ* be met withal, Why, These are your *Christians*.

What

What sayes the Apostle, in 1 Joh. 2. 6. *He that saith, he abideth in Christ,* (or, is a Christian,) *ought himself also to Walk, so as He Walked.* Alas, 'Tis not a *Recitation* of a *Creed,* but an *Imitation* of a *Christ,* that will make a *Christian.* Among the *Jews,* the *Reckabites,* would plant no Vineyards, and build no Houses, because they would be like old *Rekab,* their Grand father, from whom they were called so. Thus if we would be *Christians,* we must live like our Saviour *Christ,* from whom we are called so. Among the *Papists,* the *Benedictines,* the *Franciscans,* the *Dominicans,* and the other Irreligious Orders, try themselves to Imitate the *Lives* of these men, from whom they have their *Names.* In vain have we the Name of *Christians* from our Lord Jesus Christ, if our *Lives* be not conformed unto His. When *Duties* are before us, a *Christian* is to think, *How was this Duty done by Christ?* When *Trials* are upon us, a *Christian* is to think, *How was this Tryal born by Christ?* And then conform accordingly. *Christians,* we must *Walk in Love, as Christ also hath Loved us;* we must *Learn of Christ in being Meek & Lowly;* we must have *that mind in us, which was in Christ Jesus, who Humbled Himself;* we must *run with Patience the Race set before us, Looking unto Jesus;* else there is a *Crime* in our *Name.* When *Alexander* the Great, saw a Souldier, whose Name was *Alexander,* prove a very *Coward,* he said, *Aut fortiter pugna, aut Nomen depone*: either *Fight* like

Alexander, or been't called *Alexander*! Truely, if *Chriſtians* don't conform themſelves, to the Holy, Prayerful, Watchful, and Fruitful Exemple of our Lord Jeſus Chriſt, the Lord beſtows this Rebuke from Heaven upon them, *Either Live as I ſhow'd you how to Live, or elſe don't preſume to take the Name of Chriſtians any longer!*

VII. A CHRISTIAN is one that is willing to ſuffer any *Croſs*, that the Lord, who *Dy'd upon the Croſs*, may pleaſe to lay upon him. It hath been truly ſaid, *Omnis Chriſtianus eſt Crucianus*; Every *Chriſtian* is a *Croſs-bearer*. Syrs, To deal plainly; You cannot be *Chriſtians* upon eaſier Terms than thoſe in Mat. 16. 24. *Then ſaid Jeſus to His Diſciples*, [Mark it, you cannot be *Diſciples*, except this *Hard Saying* be complied withal.] *If any man will come after me, Let him deny himſelf, and take up his Croſs.* Except we can *Deny our ſelves*, we ſhall *Deny our Chriſt*; and then, what *Chriſtians* are we! A *Chriſtian* is one, who does not propound unto himſelf a Freedom from *Afflictions* in this Life; but with a profound ſubmiſſion he Leaves unto the Lord Jeſus Chriſt, the ordering of all thoſe *Afflictions*, with which there may be *Need* for him to be kept in *Heavineſs*. Our Lord Jeſus Chriſt hath Reſerved a *moſt Exceeding and Eternal Weight of Glory* for us, in another World. Now, 'tis inſeparable from a *Chriſtian*, to ſubmit unto thoſe *Afflictions*, by which our Lord Jeſus Chriſt will in this World, prepare us

for

for that *Glory*. 'Tis a solemn & an awful word, but it is the word of our Lord Jesus Christ; That if there be any one thing, that we are not willing to forego, at the *Call* of *Christ*, and for the *Sake* of *Christ*, we are not thorow *Christians* to this Hour. He that has the Heart of a *Christian*, has in some Degree the Heart of a *Martyr* too! Whatever Comfort of Life our Lord Jesus Christ shall call us to part withal, yea, tho' it be *Life* it self, the *Christian* will say, *Well, if my Lord Jesus Christ will have me to part with This, I have done with it, Let it go*! We are told, in Heb. 2. 10. *The Captain of our Salvation, was made perfect through Sufferings*. The *Christian* is one Listed under that *Captain*; and he says, *I'l follow my Captain*! Our Lord Jesus Christ might complain, *That He had not where to Lay his Head*. Then says the *Christian, Shall not I be willing to be poor, if my Lord Jesus Christ will have me to be so*? Our Lord Jesus Christ, might complain, *That Reproach had broken His Heart*. Then says the *Christian, Shall not I be willing to be under Disgrace, if my Lord Jesus Christ, will have me so to be*? Our Lord Jesus Christ, was forsaken by all His Friends; *They all Forsook Him*. Then says the *Christian, If my Lord Jesus Christ will take away my Friends and Relations, I will not withold them from the Lord*!

VIII. A CHRISTIAN, is one studious to preserve the Honour of the *Name* of CHRIST, with which he is himself Honoured in the Name

of

of CHRISTIAN. It is the unalterable Statute of Heaven, in 2 Tim. 2. 19. *Let every one that Nameth the Name of Christ,* [i. e. that is a *Christian*] *Depart from Iniquity.* All *Iniquity* is a Dishonour to the *Name* of *Christ*; If they that are called after the Name of *Christ*, indulge themselves in any *Iniquity*, in any base and ill Things, the World is ready to say, as they did upon the Scandalous Lives of some *Christians* long ago, *Christiani sancte vixissent si Christus sancta docuisset*; If *Christ* were an Holy Lord, His *Christians* would be an Holy People. But our Holy Lord Jesus Christ, who came to *Redeem us from all Iniquity*, exceedingly Resents it, if any *Christians* give Him cause to say, as in Ezek. 36. 20. *They profaned my Holy Name, and it was said, These are the people of the Lord.* Now, every genuine *Christian*, is wonderfully Afraid of doing any Thing, that may Reflect any Reproach upon the Name of his dear Lord Jesus Christ: *Oh!* thinks he, *My dear Lord has Dy'd for me, and I had rather Dy than Dishonour Him.* The Apostle has well put a difference between these Two, in 1 Pet. 4. 15,16. *Let none of you suffer as an Evil Doer, yet if any man suffer as a Christian, Let him glorify God.* An *Evil Doer*, and a *Christian*, are directly contrary, one unto another. A *Christian* and a *Swearer*, a *Christian* and a *Drunkard*, a *Christian* and a *Railer*, a *Christian* and a *Debauch*, a *Christian* and a *Cheater*, a *Christian* and a *Lyar*, a *Christian* and a *Covetous Muckworm*;

worm; What shall I say? A *Christian*, and yet a Servant of *Antichrist*, an Idolater, and a Persecutor! Oh! they are most notorious Inconsistencies. A *Christian* is in vain called so, if he be not a better *Husband*, a better *Father*, a better *Master*, and a better *Neighbour*, and the better Correlate of those, than other people, for being so. Truly, Sirs If we *Christians*, are *Wicked*, or *Worldly* Wretches, we shall open the mouths of men, against our Lord Jesus Christ; and as in *Jam.* 2.7. *They'l Blaspheme that worthy Name, by which ye are called.* As *Averroes*, the Arabian Philosopher; he was much taken with the *Christians*, till he saw a vile Thing very common among them; *Ah, Now*, says he, *Let my Soul go among the Philosophers*! Alas, Christians, we shall horribly wrong the *Souls* of our Neighbours, if we allow our selves to do any thing, but what becomes *Christians*, or if we do not *Adorn the Doctrine of God our Saviour*. I tell you, we forfeit the Name of *Christians*, if we Live Unholily; a *Profane Christian*, a *Dishoneſt Christian*, or a *Diſcourteous Christian*; 'Tis a Contradiction. The Pagans of old, called the *Christians* by the Name of, *Chrestians*; they mistook the Name, and it was now taken to signify, *Good, Kind, Useful, and Sweet Natured People*. Why, if we would be *Christians*, we must be *Chrestians*; we must not be harsh, & fierce and unserviceable, & ill conditioned; we must be all made of Benignity towards all the

World,

World, and count our selves Enriched with any opportunity to Express Goodness, and Kindnesses towards all the Children of men. When the Heathen Emperour *Severus*, did see Two *Christians* most shamefully Quarrelling with one another, he gave order, *Let those two Wretches never be called* Christians *any more*; *Their Master Christ never taught them to do as they do.* Even so, if any of you, *Christians*, do not lead Godly, Sober & Righteous Lives, the Lord Jesus Christ Himself utters & Thunders that Order from Heaven about you, *Let not those People be called* Christians, *any longer*; *Tis a Dishonour to me, that they should be called so.* In the Primitive Times, if a *Christian* were asked, *Have you kept the Lords day strictly?* he would Reply, *I am a Christian, and I dare do no other.* Thus, if it be asked concerning any of us; *Do's that man Pray without ceasing, and bring up his Family in the Fear of God, & deal justly, & fairly, & kindly with all the World?* Oh! Let it be Replyed; *Yes, He is a Christian; & he dare do no other; he fears, he shall dishonour his Christ, if he do?*

Christians, This tis to be a *Christian*; Thus the Name of our CHRIST is to *Endure for ever*; Thus men are to *Bless themselves in Him*: and I hope, you are every one of you, more than *Almost Perswaded*, for to be such a *Christian*. God make every one of us, *Altogether* so.

FINIS.

ERRATA. Pag. 16. l. last. r. overwhelm them; p. 37. l. 11. r. which. r. of. p. 38. l. 20. r. a greater.